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CONTENTS

CHARITY IN THE EARLY CHURCH 253
The Very Rev. PATRICK J. HEALY, S.T.D., Catholic University, Washington, D. C.
EPISCOPAL FACULTIES: ORDINARY AND EXTRAORDINARY 265
ADVOCATUS.
ANTI-CATHOLIC PREJUDICE—ANCIENT AND MODERN 282
The Rev. JOHN E. GRAHAM, S.T.L., Baltimore, Maryland.
THE MUSIC OF THE BIBLE 298
W. H. GRATTAN FLOOD, Mus. Doc. Enniscorthy, Ireland,
THE ARMS OF BENEDICT XV. An Introduction to the Study of Papal Armorials. II. 306
PIERRE DE CHAIGNON LA ROSE, Cambridge, Massachusetts.
SOCIALISM OR FAITH. Conclusion 316
The Rev. RICHARD AUMERLE MAHER, O.S.A., Havana, Cuba.
THE CENSUS OF CATHOLICS 332
The Rev. FRANCIS H. GAVISK, LL.D., Indianapolis, Indiana.
THE ETHICS OF WAR 338
ECCLESIASTICAL HERALDRY IN AMERICA 340
AUSTIN O'MALLEY, M.D., Philadelphia, Pa.
SECULAR DEVICES IN EPISCOPAL COATS OF ARMS 343
THE OATH OF SECRECY IN EPISCOPAL ELECTIONS 343
THE FAST BEFORE HOLY COMMUNION 344
PARISH BOUNDARIES SHOULD BE DEFINED 345
DOGMATIC DEFINITION OF THE ASSUMPTION OF THE BLESSED VIRGIN 347
RECENT BIBLE STUDY: AN AMERICAN MYTHIC CHRIST 349
The Rev. WALTER DRUM, S.J., Woodstock College, Maryland.

CONTENTS CONTINUED INSIDE

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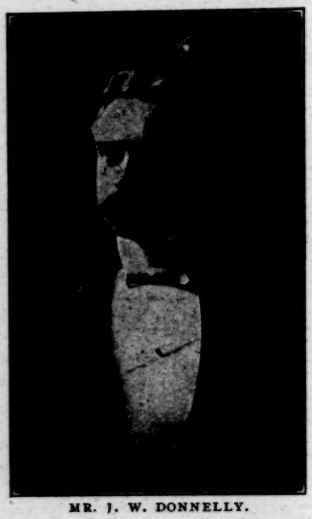

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CONTENTS CONTINUED

ANALECTA:

S. Congregatio Consistorialis:
Decretum de Ordinario Castrensi in Italia durante bello 328

S. Congregatio Concilii:
Indultum vi cujus Ordinarii S. F. Americae dispensare valent super Lege Abstinentiae et Jejunii, prorogatum est ad aliud decennium 329

Roman Curia:
List of Recent Pontifical Appointments 330

STUDIES AND CONFERENCES:

Our Analecta—Roman Documents for the Month 332
The Census of Catholics. (*The Rev. Francis H. Gavisk, LL.D., Indianapolis, Indiana*) 332
The Ethics of War 338
Ecclesiastical Heraldry in America. (*Austin O'Malley, M.D., Philadelphia, Pa.*) 340
Secular Devices in Episcopal Coats of Arms 343
The Oath of Secrecy in Episcopal Elections 343
The Fast before Holy Communion 344
Parish Boundaries should be defined 345
The "Oratio Imperata" again 346
The Time for singing the Benedictus at Mass 347
Dogmatic Definition of the Assumption of the Blessed Virgin 347

ECCLESIASTICAL LIBRARY TABLE:

Recent Bible Study: An American Mythic Christ. (*The Rev. Walter Drum, S.J., Woodstock College, Md.*) 349

CRITICISMS AND NOTES:

Watkins: Some Thoughts on Catholic Apologetics 359
Haas: Trends of Thought and Christian Truth 359
MacCaffrey: History of Catholic Church from Renaissaince to French Revolution 362
Driscoll: Pragmatism and the Problem of the Idea 363
Lechert: Brevis Cursus Philosophiae 365
Johnston: Selections from the Scottish Philosophy of Common Sense 366

LITERARY CHAT 367

BOOKS RECEIVED 370

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THE ECCLESIASTICAL REVIEW

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CHARITY IN THE EARLY CHURCH.

THE manifold agencies which are engaged at present in the work of relieving distress and suffering cause many persons to lose sight of the fact that there was a time when the needs of the indigent and the helpless passed unnoticed. Charity was unknown in the pagan world of antiquity. The poor and the helpless had no claim either on the individual or society. That they have been rehabilitated to the extent that their condition forms the most important domestic concern of every great nation nowadays is due solely to the teaching of Christ and the influence of the Christian religion. It is no exaggeration to say that the movement now in progress to ameliorate the condition of the poor is coëxtensive with Christian civilization. This movement is not greater nor more widespread than in past ages of Christian history; but its methods and to some extent its purposes are different. This difference, however, does not destroy the logical sequence which connects the labors of the charitably inclined of to-day with the labors of the first apostles and their successors in a time less favorably adapted to the practice of the Christian law of love than the present.

Among the many stupendous problems which confronted the first teachers of Christianity none could have offered more serious difficulties than that of giving concrete expression to the law of charity. This was a law that covered all the activities of all who dared to enroll themselves as followers of Christ. It was the soul which should give harmony and cohesion to the body of the faithful, the animating principle of individual conduct and the guide of social relationship. Being

an injunction of religion, charity first appealed to the followers of Christ in its spiritual aspect as the new commandment that had abrogated all the old philosophies, and that had in it the call to a new and higher relation with the Creator and the hope of new relations among men as brothers. The spiritual message in the law of charity necessarily opened up that corollary to its law of fraternity, namely, relief of the poor and the distressed. One necessarily implied the other. Love of God and one's neighbor was the great commandment. It was the new commandment, the sign by which the disciples of Christ shall be known, to have love one for another. This law knew no exceptions. "Love your enemies: do good to them that hate you: and pray for them that persecute and calumniate you, that you may be the children of your Father who is in heaven. For if you love them that love you, what reward shall you have? Do not even the publicans do this? And if you salute your brethren only, what do you more? Do not also the heathen this?" Relief and almsgiving were necessarily a part of this law. It was so laid down by the Saviour and so understood by His disciples. Its methods were not to be those of the hypocrites in the synagogues and the streets who sounded a trumpet before them in order to be honored by men. Its motives and rewards were to be supernatural. Every one should give according to his means. A cup of water in the name of Christ would receive its reward.

In the world of pagan antiquity an injunction to universal love was revolutionary. Despite all the intellectual and philosophic achievements of the Greeks the idea of a common humanity had never been more than vaguely grasped. Rome, with the capacity for conquest, law, and government, had not succeeded in evolving a Bill of Rights that included all mankind. The antithesis between the new and the old, the new law of the gospel and the old law of governmental absolutism, could not be set aside except by an entire reconstruction of thought and a total upheaval of society. To the Christians theirs was a religion of revelation in the life and words of Christ: to the pagan, religion was the final effort of reason to account for man's place in the universe. Christianity was catholic, transcending limits of race and speech; paganism was essentially nationalistic. Christianity opened up the way

to freedom; paganism was bound up in state absolutism. Christianity demanded equality among men; paganism inequality. The philosophy of ancient life worked itself out concretely in governments which were despotic, because they arrogated to themselves the right to regulate and control all the activities of their subjects, in social forms based on inequality and resting on slavery, and in a callous disregard for the rights and prerogatives of humanity which took no account either of poverty or suffering.

Confronted by such conditions, the Christian religion, though primarily and essentially religious and spiritual, necessarily took on the form of a great social and political reform. Freedom of conscience was demanded as a fundamental law of its existence, and the state was compelled to abdicate its absolutism and autocracy. The entire concept of political relations was changed, when Constantine, as a result of the courage and constancy of the martyrs, wrote into the organic law of Rome the right of men to follow the dictates of conscience in their worship of God. By insisting on the spiritual equality of human beings, the Church slowly moulded thought and sentiment until the horrible institution of slavery gradually disappeared. The question of economic ills, the problems of poverty and relief, though taken up from the beginning, did not lend themselves to such a ready solution; they could not be settled until political justice and social equality were substantially attained.

Economic ills seem to be inseparable from all forms of social organization. Poverty, in which economic injustice finds its most obvious expression, arises from the lack or the unequal distribution of the means of subsistence, or from failure to provide for those who are incapable of securing the necessities of life for themselves. The motives which prompt measures of relief for dependent classes may be manifold. They may be directed to the immediate succor of the needy or to the best means of eliminating the class to which he belongs. Progress in society may demand the cure of social ills; but progress as expressed in many recent programmes, may also demand the extirpation of certain classes of dependents. In the Christian sense the care of dependents is wider than the mere question of providing for physical needs. The whole life of the indi-

vidual is taken into account and conditions are aimed at in which the moral and spiritual well-being will not be neglected. Relief, therefore, to the Christian meant placing those who were incapable of aiding themselves in such a position that they might suffer no moral nor spiritual drawbacks through lack of the necessities of life.

The sense of duty to the poor which is thus so essentially bound up with the Christian law of charity was not even faintly dreamt of in antiquity. "The fundamental principle of ancient life is nothing else than a selfishness or egoism, cramped and confined by the egoism of the State. The State mercilessly makes the other nations bow before her interests. There are no duties toward conquered enemies. They and their property are at the mercy of the conqueror. Mercilessly, again, does the individual make others yield to his interests. Of the duty of love, of compassion, of such a love as denies itself, of such a compassion as is self-sacrificing for the sake of others, we hear nothing. Even in the making of gifts and presents, it is not the individual, but the State, the town, the citizenship that is regarded. There is plenty of liberality but no compassion; plenty of good deeds, but none of the works of charity. While one furthers the interests of the State, one furthers one's own interests, for one depends upon the State; without it, one is nowhere. Here again we find selfishness at the bottom of all. Each individual is valuable only in so far as he aids in realizing the idea of the State. Therefore, the poor are of no account, for they signify nothing to the State; they are but a burden upon its shoulders."

This indictment of ancient Society by Uhlhorn is justified by the history not only of Greece and Rome in their period of decadence, but by the history of all the great states of antiquity, eastern as well as western, of which we have any records, as well as by the conditions which prevailed among the barbarian peoples when they first came under the purview of the historian. The ancient world knew neither compassion nor love. Its lack of comprehension of the meaning and purpose of almsgiving finds expression in the absolute character of property. Whereas the Christian idea of property is that of stewardship, whereby the service of God and the good of one's neighbors may be advanced, and for which a strict account

must be rendered, pagan ethics saw neither duty nor obligation in possession and viewed it as full and unrestricted right (*jus utendi et abutendi*).

It is impossible to determine accurately whether there was more or less poverty and distress in ancient times than in our own. So many considerations have to be taken into account that any comparison must necessarily be unsatisfactory. There are no statistics from these early times and there are no descriptions of social conditions on which to base a judgment. Those nations which enjoyed the benefits of civilization when Christianity was first preached were situated in the temperate zone and those whose history we know were conquering nations, supported by the plunder from a thousand campaigns, and maintained by the labors of armies of slaves.

Whatever may have been the amount of poverty and distress, whether relatively great or small, no provision was made for relief of the poor or the needy. The great masses of the disinherited aroused neither the sympathy of the more fortunate nor the intervention of the lawgivers. Slaves were looked on as chattels and treated as such. There were no asylums for orphans, no refuges for the blind, the feeble-minded, or the cripples. No provision was made for widows; there were no homes for the aged; no hospitals. Famines and great public calamities aroused no wave of sympathy for the sufferers. Plagues and pests were allowed to run their course without effort on the part of the individuals or the state to check their ravages. Though the human heart, even under pagan auspices and under the influence of a secular philosophy, could not be robbed of its capacity for compassion and pity, and even though the beggar in Rome or Carthage or Alexandria might live from the doles cast to him by passers-by, the world of heathen antiquity did not know the sentiment of charity, nor did it rise to the production of organized means for the relief of poverty and distress.

Where heathenism failed Christianity triumphed. The one-sided view that human life was wholly absorbed in that vague impersonal entity, the State, gave way to a new concept of social relations, based on the doctrine of the solidarity of mankind, and according to which each individual has inalienable rights and dignities irrespective of any political or social ties.

Christianity laid down the principle of individual worth and individual rights. Not only were Christians, from the beginning, inspired with sentiments of love toward their neighbor, but they understood this love as imposing on them the duty of compassion for the poor and the suffering. The spirit of fraternity by which their communities were held together imposed a sense of common responsibility which found expression in organized efforts for relief. Thus under the soft and mild influence of the gospel human relations took a new and beneficent character, and the disinherited were given the hope of restitution and relief.

Notwithstanding the obstacles which stood in the way of any large and striking manifestation of Christian charitable zeal during the early days of the Christian Church, the hope of the poor and lowly was magnificently fulfilled. There were in the beginning and throughout the early centuries of the Church's life not many wise, not many noble, not many rich among those who became followers of Christ. The congregations were for the greater part recruited from among the poor and the lowly and the outcast. The followers of Christ were treated with scorn and contumely. All the resources of the vast and powerful Roman Empire were set in motion to thwart their aims and purposes. They were denounced as felons and malefactors. They were dragged before the tribunals, sentenced to death, exile, torture, and confiscation. Nevertheless, Christian zeal triumphed and charity flourished all the more as the need for it became greater.

In spite of the drawbacks with which the early Church was confronted not only are the centuries of persecution rich in records of acts of individual charity and benevolence, but, what is more striking still, they show that from the beginning all the methods which organized charity could devise were resorted to in order to relieve distress. The apostles and disciples who followed our Lord had witnessed His tender care and love for the poor and the suffering and they had witnessed His works of mercy and almsgiving. This same spirit they brought with them into the infant Church and in Jerusalem following the days of Pentecost were enacted scenes which show that Christianity and charity are inseparable, and that the need produces the remedy whether it be in individual generosity or in community effort.

To be genuine, Christian charity must be spontaneous, and to be effective, it must be universal. These two qualities are abundantly evident in the deeds of the early Christians. So generously and freely did the first Christians in the Church in Jerusalem contribute of their possessions for the support of the needy that many persons reading the Acts of the Apostles are betrayed into the belief that this primitive congregation was communistic. Though no one was compelled to surrender his private property, we are told that "neither did any one say that aught of the things which he possessed was his own; but all things were common unto them." The believers sold their lands and houses and laid the proceeds at the feet of the apostles. This generosity was entirely free; and if it is without parallel, so too was the condition of this primitive group of Christians in which "no one was needy among them".

Wherever they went in their long and arduous missionary journeys the apostles preached and practised this same doctrine of generous benevolence toward the distressed. St. Paul in all his Epistles constantly insists on the duty of service and almsgiving. Nowhere do we find the true character of charity toward the needy more clearly and explicitly set forth than in his Epistle to the Corinthians,[1] where he insists that it is a duty to be observed according as "every one hath determined in his heart not with sadness, or of necessity: for God loveth a cheerful giver". St. Paul himself appealed to his converts in Macedonia and Corinth in behalf of the poor in the church in Jerusalem. He asked, "let your abundance supply their want that their abundance may also supply your want, that there may be an equality", and he found reason to praise the Macedonians because, "according to their power and beyond their power, they were willing".

The tender love and solicitude for the poor shown by St. Paul entered into the very soul of the early Church. The collection of alms from the congregation became a recognized form of ecclesiastical activity. St. Justin[2] says: "The wealthy among us help the needy. And on the day called Sunday . . . we gather together to one place . . . and they who are well-to-do, and willing, give what each thinks fit; and what is col-

[1] II, 9:7.

[2] *I Apol.* 67.

lected is deposited with the bishop, who succors the orphans and widows, and those who through sickness or any other cause are in want, and those who are in bonds, and the strangers sojourning among us, and in a word takes care of all who are in need." In addition to those regular weekly collections there was in each church a fund or treasury which was maintained by monthly donations. Tertullian [3] describes at length the character and purpose of this pious work. "On a monthly day, if he likes, each puts in a small donation: but only if it be his pleasure, and only if he be able: for there is no compulsion: all is voluntary. These gifts, as it were piety's deposit fund, are taken to support and bury poor people, to supply the wants of boys and girls destitute of means and parents, and of old persons confined now to the house: such too as have suffered shipwreck: and if there happens to be any in the mines, or banished to the islands, or shut up in the prisons, for nothing but their fidelity to the cause of God's Church, they become the nurslings of their confession." The thorough organization of the charitable activities of the early Church as reflected in this passage is further illustrated in many of the ancient writings. The Church and the faithful took on themselves the care and relief of the needy and none who was in distress remained without aid. In case of great calamities or whenever the ordinary means did not suffice, general collections were ordered in which those who could do so were exhorted to give the full fruits of their labor. Organized charity was, therefore, a regular activity in the early Church, and with such fruitful results that it could not escape the notice and even the commendation of the pagans.

The administration of the large funds committed to the Church as alms and the distribution of relief to the poor required a thorough organization and a special ministry. This was found in the Diaconate. It was part of the episcopal office to provide for the poor and needy, but the duties of the office were largely delegated to the deacons. The duties of the deacons were manifold. Those duties are set forth at great length and with much detail in the Apostolic Constitutions. The relation of bishop and deacon is compared to that

[3] *Apol.* XXXIX.

of father and son. As the son does nothing without the consent of his father, so the deacon acts only in the name and with the consent of the bishop. The deacons collected and distributed the funds. They visited the poor and investigated the cases of the needy. They searched for those who might be in want and notified the bishop as to those who deserved assistance. They kept the lists of the poor with a statement of their circumstances and requirements. None who was in want escaped their fraternal ministrations. The poor, the sick, widows, orphans, strangers, and even the dead were all included in the wide scope of the diaconal office. Women were also employed in the work of ministering to the poor, and deacons and deaconesses made it possible for the bishop to assure himself that none who was in real need was left unprovided for.

Much practical common sense was manifested in the treatment of the poor in the early Church. The deacons were expected to exhort those who could do so, to seek employment. Only the really needy were to enjoy the benefits of charitable ministration. Nothing was given away except the necessaries of life, and extravagance and indolence were sedulously guarded against. By means of the lists which were carefully kept no one was neglected, and the condition of each was so thoroughly ascertained that, when necessary, tools were furnished and places found for those able to care for themselves.

A unique feature of the relief methods in vogue in the early Church was found in the *Agape,* or love-feasts, which were a concrete expression of the true spirit of fraternity which prevailed among the faithful. This custom, which originated in the church in Jerusalem, prevailed for several centuries, and though at times it became the subject of censure, it could not fail to keep alive the spirit of mutual helpfulness. The well-to-do members of the congregation supplied the necessary food and drink, and all, rich and poor, slave and free, sat down together to a simple and frugal repast. Tertullian at once describes and defends this practice against its pagan assailants when he says:[4] "Our feast explains itself by its name. The Greeks call it Agape, i. e. affection. Whatever it costs, our

[4] *Apol.* XXXIX.

outlay in the name of piety is gain, since with the good things of the feast we benefit the needy: not as it is with you, do parasites aspire to the glory of satisfying their licentious propensities, selling themselves for a belly-feast to all disgraceful treatment—but as it is with God Himself, a peculiar respect is shown to the lowly."

It may be said that the custom of the Agape helped to foster the virtue of hospitality. Though hospitality was not unknown among the pagans, its inculcation as a virtue was reserved for the Christians. With them it became universal. It was looked on as a necessary manifestation of true religion. The bishop was required to possess this virtue to such a degree that it was one of his duties to receive and provide for strangers, and if his own house was not large enough, provision had to be made in the houses of the faithful. It is strange to read so frequently the strict attention which the early Church paid to the needs of strangers and how sedulous the bishops were that they should not be neglected. So frequently were the charitable victimized by spies or imposters that it became necessary to devise a system of credentials (*literae formatae*) to avoid serious abuses and not infrequently betrayal at the hands of the emissaries of the state. The solidarity of the Church was promoted by this universal custom of hospitality to strangers, and it thus became possible to keep alive the most active intercourse between different congregations.

All classes of dependents and every form of distress met with prompt and ready attention in those early days of persecution. Widows were not only supported by the Church but were held in special reverence. Though no special mention is made of the custom of establishing widows' houses, it would seem that such were in existence from the frequent references to widows living together. In the case of orphans, the bishop was required to have them cared for in their tender years, and to see that they were properly embarked in life when able to care for themselves. Sometimes members of the Church would adopt orphans, especially those whose parents had suffered during the persecutions. Girls when of marriageable age were provided with dowries and married to Christian men; boys were taught trades and provided with tools so that they might be independent.

The hospital system such as it exists in all civilized communities to-day was not known in the pagan world. During the era of persecution the Christians had neither the means nor the liberty to establish hospitals; but the sick were not neglected. They were visited in their homes by the bishop and the clergy, and a regular corps of visitors or nurses wherever possible was provided from among the widows and other charitably inclined females. The kind offices of the Christians were not confined to those of the household of the faith.

The frequent ravages of plague and pestilence and famine which periodically afflicted the Roman empire and before which the pagans stood helpless and terrified, gave occasion to the Christians for a glorious manifestation of charity and religion. St. Cyprian of Carthage in 252 appealed to his congregation when the city was smitten by one of those visitations. He urged them to assist all without exception. "If we are the children of God," he said, "who makes His sun to shine upon good and bad, and sends rain upon the just and unjust, let us prove it by our acts, by blessing those who curse us, and doing good to those who persecute us." The Christians responded. The poor offered their services, the rich their possessions, and all who were in need, Christian and pagan alike, were ministered to. Similar occurrences took place elsewhere. In Alexandria, where in time of pestilence the idol-worshipers were thrust into the streets by their own relatives through fear of contagion, the Christians organized bands of mercy, they fed the hungry, cared for the sick and buried the dead, so that the pagans praised the God of the Christians, and declared that Christians alone were pious and godly.

No cry of distress, no matter whence it came, passed unheeded. From the beginning the condition of prisoners made urgent claims on the zeal of the Christians. Those demands became more frequent as the faithful themselves were cast into prison because of their faith. No thought of humanity had ever crossed the minds of the pagans in their treatment of those who were in durance. The prisons were dark, without ventilation, and oppressively hot or cold according to the climate or the season. To visit these unfortunate ones was a pious duty. Provisions were taken to them and wherever possible the jailors were induced to lessen their trials and suffer-

ings. While the clergy were eager in seeking out those under restraint in order to minister to their spiritual wants, the laity were equally zealous in risking life and liberty to alleviate their physical needs. So great was the desire to be of assistance to those in prison that St. Cyprian was compelled to warn his people to exercise prudence and caution, lest their ministrations should bring greater evils on the sufferers. The condition of those who were condemned to penal servitude in the mines and quarries was hardest. They were in an especial degree the object of Christian solicitude, and numbers of letters and documents bear witness to the courage and devotion with which clergy and people carried on systematic efforts for the alleviation of their sufferings.

Notwithstanding the fact that the Roman empire was comparatively free from invasion during the first three centuries, the tribes and barbarian peoples along the frontiers sometimes made raids in which they carried off many prisoners. The condition of these unfortunate captives was another cause for activity on the part of the Christians, and wherever possible funds were collected for their ransom.

Though we have no data in regard to the number of Christians or the size of the congregations at this time, and though the great mass of the faithful were poor, the amount of money collected in addition to the regular weekly offerings was extremely large. For the ransom of prisoners in Numidia, Cyprian collected about 100,000 sesterces, equal to about four or five thousand dollars. This church at Carthage could not have been very large, and this extraordinary gift comes to our notice only because it was made to another church. The church in Rome supported fifteen hundred needy persons. In a letter addressed to St. Cyprian the Roman clergy noted that, in spite of the persecution of Decius and though the see was vacant, the widows, the sick, the prisoners, exiles, and even the needy catechumens were not neglected. In spite of this heavy burden on their generosity the Roman church throughout the first centuries enjoyed the reputation of being always ready to assist other churches.

Thus in spite of the fact that references to Christian charitable activities in the early centuries occur only incidentally, it is manifest that charity in the early Church implied sys-

tematic and organized effort at relief. It was not the conscious benevolence which seeks to identify good works with the analysis of social forces, and which is apt to lose sight of the pressing need of the individual in painstaking effort to find the causes that produce the indigent class of his kind. It was a whole-souled movement shared in by all classes to give everybody a portion in the gifts of nature so lavishly bestowed by a beneficent Creator. It was the first great movement toward social reform. It commenced by rehabilitating the individual. It insistently asserted the rights of the poor and the obligations of the wealthy. For the first time social forces were set in motion systematically to eradicate the evils of poverty and suffering. The future welfare of society and progress in social organization were secondary to satisfying the present wants of those in distress, and to securing the spiritual advantages to be derived from adherence to the laws of the gospel. With the example of such devotion under their eyes no wonder the pagans pronounced that encomium which best describes the quality and extent of the charity of the Christians. "See," they said, "how they love one another, how they are ready even to die for one another."

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EPISCOPAL FACULTIES, ORDINARY AND EXTRAORDINARY.

THE Holy See in its government of the different nations of the world, while enforcing upon all of them the observance of the general laws of the Church, has very wisely granted to each nation special dispensations or derogations according to the peculiar conditions both moral and temporal of its people. Thus we see the efforts of the Church to bring the different peoples of the Catholic world under the rule of the same common canon law, and at the same time its willingness to grant them just dispensations, required by experience or peculiar local or personal difficulties in observing the general law. This was true when the greatest part of the Catholic world was entrusted to the care and jurisdiction of the Sacred Congregation of Propaganda, and the same thing happens even now, when, as a result of the great reform of Pope

Pius X, the same nations are subject to the jurisdiction of the Consistorial Congregation, viz. to the common law of the Church. The new canon law of the Church, which a special commission of experts and canonists has been preparing since the Motu Proprio *De Ecclesiae legibus in unum redigendis* of 19 March, 1904, and which is nearing completion, will make some important changes on the subject; but until the new canon law is promulgated, the old practice of the Church continues to rule the world.

Amongst the wise provisions of the Church for the government of the Catholic world are the special faculties granted by the Holy See to the bishops of the various countries. These faculties were originally given through the Congregation of Propaganda, but now are renewed by the Consistorial Congregation for the bishops of those nations which are under the rule and discipline of the common law, and which after the promulgation of the new Code and the definite reform of the various Roman Congregations will probably not be granted *cumulative* by the Consistorial, but by the various Congregations according to their competence.

These special faculties of which we are writing had gradually grown in extent and number, so that the Congregation of Propaganda found it necessary to group them together into special formularies (*formulae*) for the sake of avoiding confusion and of facilitating their right use by the bishops. When faculties were required and granted, each bishop got a printed copy of them, or a *formula,* which contained the faculties granted to him for the benefit of the faithful entrusted to his care. These *formulae* are of different kinds and reflect more or less the necessities, spiritual or temporal, of the faithful of the various nations. They are also rather numerous. We shall, therefore, be satisfied with the enumeration of the most important. To the Bishops of North America, the United States and Canada, are granted the faculties contained in Formulae I and T; to Central and South America, Formulae Extraordinariae A and AA; to Eastern India, Formula R; to Portugal, Formula I; to France, Formula X; to Holland, Formulae III and Q; to Austria, Germany, Belgium, Bavaria, Switzerland, and Russia, Formula III; to Ireland, Formulae VI and G; to Great Britain, Formulae II and

P; while to Dalmatia and Scotland are given the faculties contained in Formulae II and P. There is also another formula of faculties, commonly called *formula cumulandi,* in virtue of which is granted to the bishops the faculty of giving cumulative dispensations "in dispensationibus matrimonialibus" contained in the various articles of the above-mentioned formulae.

It is well to note here that the question involved by the formulae mentioned above is at present being carefully considered and studied by the Holy See. The Consistorial Congregation, as the proper organ or channel for these matters, is studying the question, and it is highly probable that in the near future some very important changes will take place with regard to these faculties.

Faculties for the Bishops of the United States.

Everybody who is familiar with Sabetti-Barrett's *Theologia Moralis* (Editio vigesima), knows that at pages 844 to 849 are printed the faculties granted once by the S. C. of Propaganda to the Bishops of the United States, as contained in Formulae I and C, D, E. The American Bishops who received notice of the extension of these ordinary and extraordinary faculties, through the recent Apostolic Delegate, now Cardinal Falconio, got according to the old style the same faculties contained in Formulae I, C, D, E; but the Bishops who asked for these faculties directly from the S. Consistorial Congregation, did not fail to notice that this Congregation granted to them the ordinary and extraordinary faculties contained in two new formulae, viz. Formulae I and T. Even recently, in answer to certain questions submitted to it by American Bishops with regard to these faculties, the S. Consistorial Congregation declared that the episcopal faculties given to the Bishops of the United States were those contained in the new Formulae I and T.

What are these faculties and these new formulae? Do they contain the same faculties as did Formulae I, C, D, E?

Before answering this question, it should be said that the faculties given now by the S. Consistorial Congregation are the same as those granted by the Congregation of Propaganda before the various nations and countries once under its juris-

diction, were put under the jurisdiction of the Consistorial. It was the Congregation of Propaganda itself that several years ago abolished the ancient Formulae I, C, D, E and made the new formulae called I and T, and yielded, by order of the late Pope Pius X, to the Consistorial the granting of the new faculties.

It will avoid confusion to give here the complete list of the faculties contained in the two new Forumlae I and T.

FORMULA I.

1. Conferendi Ordines extra tempora, et non servatis interstitiis usque ad presbyteratum inclusive, si sacerdotum necessitas ibi fuerit.

2. Dispensandi in quibuscumque irregularitatibus, exceptis illis quae vel ex bigamia vera, ex homicidio voluntario proveniunt; et in his etiam duobus casibus, si praecisa necessitas operariorum ibi fuerit, si tamen, quoad homicidium voluntarium, ex huiusmodi dispensatione scandalum non oriatur.

3. Dispensandi super defectu aetatis unius anni ob operariorum penuriam, ut promoveri possint ad sacerdotium, si alias idonei fuerint.

4. Dispensandi et commutandi vota simplicia in alia pia opera, et dispensandi ex rationabili causa in votis simplicibus castitatis et religionis.

5. Absolvendi et dispensandi in quacumque simonia; et in reali, dimissis beneficiis, et super fructibus male perceptis, iniuncta aliqua eleemosyna vel poenitentia salutari arbitrio dispensantis vel etiam retentis beneficiis, si fuerint parochialia et non sint qui parochiis praefici possint.

6. Dispensandi in tertio et quarto consanguinitatis et affinitatis gradu simplici et mixto tantum, et in secundo, tertio et quarto mixtis, tam in contractis quam in contrahendis; et etiam, quoad contracta, in secundo solo, dummodo non attingat primum, cum iis qui ab haeresi, vel schismate, vel infidelitate convertuntur ad fidem catholicam, datis, si una pars tantum convertatur, cautionibus ab Ecclesia praescriptis; et in praefatis casibus prolem susceptam declarandi legitimam.

7. Dispensandi super impedimento publicae honestatis iustis ex sponsalibus proveniente.

8. Dispensandi super impedimento criminis, neutro tamen coniugum machinante, et restituendi ius amissum petendi debitum.

9. Dispensandi in impedimento cognationis spiritualis, praeterquam inter levantem et levatum, baptizantem et baptizatum.

10. Hae vero dispensationes matrimoniales videlicet 6, 7, 8 et 9 non concedantur, nisi cum clausula: dummodo mulier rapta non fuerit, vel si rapta fuerit, in potestate raptoris non existat: et in dispensatione tenor huiusmodi facultatum inseratur, cum expressione temporis ad quod fuerint concessae.

11. Dispensandi cum gentilibus et infidelibus plures uxores habentibus, ut post conversionem et baptismum, quam ex illis maluerint, si etiam ipsa fidelis fiat, retinere possint, nisi prima voluerit converti.

12. Conficiendi olea sacra cum sacerdotibus, quos potuerit habere; et si necessitas urgeat, etiam extra diem Coenae Domini.

13. Delegandi simplicibus sacerdotibus potestatem benedicendi paramenta et alia utensilia ad sacrificium Missae necessaria, ubi non intervenit sacra unctio; et reconciliandi Ecclesias pollutas aqua ab Episcopo benedicta; et in casu necessitatis, etiam aqua non benedicta ab Episcopo.

14. Largiendi ter in anno indulgentiam plenariam contritis, confessis ac sacra communione refectis.

15. Absolvendi ab haeresi et apostasia a fide et a schismate quoscumque etiam ecclesiasticos tam saeculares quam regulares; non tamen eos qui ex locis fuerint ubi sanctum Officium exercetur, nisi in locis missionum in quibus impune grassantur haereses deliquerint, nec illos qui iudicialiter abiuraverint, nisi isti nati sint ubi impune grassantur haereses, et post iudicialem abiurationem illuc reversi in haeresim fuerint relapsi, et hos in foro conscientiae tantum.

16. Absolvendi ab omnibus censuris etiam speciali modo in Bulla "Apostolicae Sedis moderationi" diei 12 Octobris 1869 Romano Pontifici reservatis, excepta absolutione complicis in peccato turpi.

17. Concedendi indulgentiam Plenariam primo conversis ab haeresi, atque etiam fidelibus quibuscumque in articulo mortis saltem contritis, si confiteri non potuerint.

18. Concedendi Indulgentiam Plenariam in oratione 40 horarum ter in anno indicenda diebus Episcopo benevisis, contritis et confessis et sacra communione refectis, si tamen ex concursu populi et expositione sanctissimi Sacramenti nulla probabilis suspicio sit sacrilegii ab haereticis et infidelibus, aut offensionis a magistratibus.

19. Lucrandi sibi easdem Indulgentias.

20. Singulis secundis feriis non impeditis officio 9 lectionum, vel eis impeditis, die immediate sequenti, celebrando Missam de requie in quocumque altari etiam portatili, liberandi animas secundum eorum intentionem a purgatorii poenis per modum suffragii.

21. Tenendi et legendi, non tamen aliis concedendi, praeterquam ad tempus tamen, iis sacerdotibus sive laicis quos praecipue idoneos atque honestos esse sciat, libros prohibitos, exceptis operibus Dupuy,

Volney, M. Reghellini, Pigault, Le Brun, De Potter, Bentham, I. A. Dulaure, Fêtes des Courtisanes de la Grèce, Novelle di Casti, et aliis operibus de obscoenis, et contra religionem ex professo tractantibus.

22. Praeficiendi parochiis regulares eisque suos deputandi vicarios in defectu saecularium, de consensu tamen suorum superiorum.

23. Celebrandi bis in die, si necessitas urgeat, ita tamen ut in prima Missa non sumpserit ablutionem, per unam horam ante auroram et aliam post meridiem sine ministro et sub dio et sub terra, in loco tamen decenti, etiamsi altare sit fractum vel sine reliquiis Sanctorum, et praesentibus haereticis, schismaticis, infidelibus et excommunicatis, si aliter celebrari non possit. Caveat vero, ne praedicta facultate seu dispensatione celebrandi bis in die aliter quam ex gravissimis causis et rarissime utatur, in quo graviter ipsius conscientia oneratur. Quod si hanc eamdem facultatem alteri sacerdoti iuxta potestatem inferius apponendam communicare, aut causas ea utendi alicui, qui a Sancta Sede hanc facultatem obtinuerit approbare visum fuerit, serio ipsius conscientiae iniungitur, ut paucis dumtaxat, iisque maturioris prudentiae ac zeli, et qui absolute necessarii sunt, nec pro quolibet loco, sed ubi gravis necessitas tulerit, et ad breve tempus eamdem communicet, aut respective causas approbet.

24. Deferendi sanctissimum Sacramentum occulte ad infirmos sine lumine, illudque sine eodem retinendi pro eisdem infirmis, in loco tamen decenti, si ab haereticis aut infidelibus sit periculum sacrilegii.

25. Induendi se vestibus saecularibus, si aliter vel transire ad loca eorum curae commissa, vel in eis permanere non potuerint.

26. Recitandi rosarium vel alias preces, si breviarium secum deferre non poterunt, vel divinum officium ob aliquid legitimum impedimentum, recitare non valeant.

27. Dispensandi, quando expedire videbitur, super esu carnium, ovorum et lacticiniorum tempore ieiuniorum et quadragesimae, non tamen per generale Indultum sed in casibus particularibus.

28. Praedictas facultates communicandi, non tamen illas quae requirunt ordinem episcopalem, vel non sine sacrorum oleorum usu exercentur, Sacerdotibus idoneis qui in eorum dioecesibus laborabunt, et praesertim tempore sui obitus, ut sede vacante sit qui possit supplere, donec Sedes Apostolica certior facta, quod quamprimum fieri debebit per delegatos vel per unum ex eis, alio modo provideat: quibus delegatis auctoritate apostolica facultas conceditur sede vacante et in casu necessitatis, consecrandi calices, patenas, et altaria portatilia sacris oleis ab Episcopo tamen benedictis.

29. Et praedictas facultates gratis et sine ulla mercede exerceat, ad . . . . tantum, nec illis uti possit extra fines suae dioecesis: nisi

cum suis subditis qui in aliena dioecesi domicilium aut quasi-domicilium non contraxerint.

By comparing the two Formulae I, viz. the old and the new one, we shall find some differences, which have their own importance. The first five articles of both formulae contain exactly the same faculties. It is in the 6th article that we see the first and very important difference. The old formula contemplated the dispensations in the third and fourth degrees of consanguinity and affinity "gradu simplici et mixto tantum, et in 2, 3, et 4 mixtis, non tamen in 2 solo quoad futura matrimonia", while the new Formula I grants the same faculties, "tam in contractis quam in contrahendis", and it adds a new clause with regard to converts, viz. "datis, si una pars tantum convertatur, cautionibus ab Ecclesia praescriptis", which clause was not in the old formula. Articles 7 and 8 of both formulae are identical; article 9 of the new formula puts a new exception in the dispensation, according to which are excluded from dispensation not only the "levans et levatus", but also the "baptizans et baptizatus". Articles 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20 in both formulae are the same. Article 21 concerns the faculty of keeping and reading forbidden books, with the exception of those *ex professo* immoral and irreligious. The old formula accorded the faculty of reading and keeping forbidden books, "non tamen aliis concedendi, praeterquam ad tempus tamen, iis sacerdotibus quos praecipue idoneos atque honestos esse sciat", whilst in the new formula the same faculty is granted to the bishops and under the above limitations they may communicate the dispensation not only to priests, but also to laymen: "sacerdotibus sive laicis". Articles 22, 23, 24 remain unchanged, and article 25 presents only a difference of words, with no difference of meaning. Again, articles 26, 27, 28, are in both formulae the same, and it is only in the last article 29 that we find another very important difference and change. In the old formula it was said: "Et praedictae facultates gratis et sine ulla mercede exerceantur et ad . . . tantum concessae intelligantur"; the new formula reads: "Et praedictas facultates gratis et sine ulla mercede exerceat, ad . . . tantum". Evidently this is only a formal difference; but the important

change is contained in the words that follow. The old formula had this clause, "Nec illis uti possit extra fines suae dioecesis". The bishop could not use the faculties outside his diocese. In the new formula, however, a modification is introduced in favor of the bishop, who henceforth is allowed to use his faculties, by way of exception, even outside his diocese, when there is question of his own subjects who are living in another diocese, and who have not yet acquired a domicile or a quasi-domicile in the new diocese: "Nec illis uti possit extra fines suae dioecesis: nisi cum suis subditis qui in aliena dioecesi domicilium aut quasi-domicilium non contraxerint".

Extraordinary Faculties for the United States.

The faculties contained in the above-given Formula I, although very important in themselves and very useful to the faithful, are properly called *ordinary,* because they were always granted and without any difficulty to our Bishops, as experience had shown them to be necessary. Beside these ordinary faculties the Bishops of the United States received in the old days from the S. Congregation of Propaganda other faculties called *extraordinary.* In early days they were contained in three different Formulae, called *Formulae extraordinariae C, D, E.* The old Formula C contained 13 articles; Formula D contained 8; while the old Formula E, contained only 4—25 all told. The necessity of having three different formulae for the above-mentioned extraordinary faculties, and the difficulty of harmonizing them in practice, many years ago led the S. Congregation of Propaganda to form a new and single formula out of the three. They were thus grouped in a more harmonious manner, so that they were examined, carefully studied, modified, increased, enlarged, and finally issued in the new Formula T, which was to contain not only the extraordinary faculties enumerated in the old Formulae C, D, E, but also the new extraordinary faculties suggested by experience as necessary for the American Bishops in the government of their dioceses. The present Formula T of the S. C. of the Consistory is exactly the same new formula modified and granted by the Propaganda, when the largest countries of the world, including the United States,

were yet under its jurisdiction. When therefore these extraordinary faculties are renewed by the Consistorial, or in the name of this Congregation, by the Apostolic Delegation, it must be understood that the American Bishops are granted for the first time just these faculties contained in the new Formula T, and not those contained in the old Formulae C, D, E. Even after the question of these faculties has been definitively settled by the Holy See, if the New Canon Law does not change them, the same extraordinary faculties will be granted to the Bishops of the United States. It is, however, probable that very important changes will take place in these faculties, and very probably after the definite arrangement of the Congregations reformed by Pius X these faculties will no longer be granted *in globo,* but will be asked for and granted by the different Congregations according to the competence of each Congregation. Here follows the full list of the extraordinary faculties contained in Formula T.

FORMULA T.

1. Dispensandi cum quindecim utriusque Cleri Diaconis suae jurisdictioni subiectis super defectu aetatis octodecim mensium, ut eo non obstante ad sacrum Presbyteratus ordinem promoveri possint, dummodo idonei sint et nullum aliud eis obstet canonicum impedimentum.

2. Promovendi ad sacros ordines titulo Missionis Clericos suae Dioecesis dummodo pariter idonei sint, ac praestito ab iis prius iuramento Missionibus Dioecesis eiusdem perpetuo inserviendi.

3. Dispensandi super impedimento primi gradus affinitatis in linea collaterali ex copula licita provenientis.

4. Dispensandi super impedimento secundi gradus consanguinitatis vel affinitatis admixti cum primo in linea transversali.

5. Dispensandi super impedimento secundi gradus consanguinitatis ex copula illicita provenientis in linea sive collaterali, sive etiam recta, dummodo, si de linea recta agatur, nullum subsit dubium quod coniux sit proles ab altero contrahentium genita.

7. Dispensandi in casibus occultis et in foro conscientiae tantum super primo et secundo gradu simplici et mixto affinitatis ex copula illicita provenientis in linea sive collaterali, sive etiam recta, dummodo, si de linea recta agatur, nullum subsit dubium quod coniux possit esse proles ab altero contrahentium genita tam in matrimoniis scienter vel ignoranter contractis quam in contrahendis.

8. Dispensandi super impedimento cognationis spiritualis inter levantem et levatum.

9. Dispensandi cum suis subditis super impedimento disparitatis cultus, quatenus sine contumelia Creatoris fieri possit, et dummodo cautum omnino sit conditionibus ab Ecclesia praescriptis ac praesertim de amovendo a catholico coniuge perversionis periculo, deque conversione coniugis infidelis pro viribus curanda, ac de universa prole utriusque sexus in catholicae Religionis sanctitate omnino educanda; servata in reliquis adiecta Instructione typis impressa; excepto tamen casu matrimonii cum viro vel muliere Iudaeis, nisi adsit periculum in mora, tum vero singulis trienniis referat quot in casibus dispensaverit.

10. Dispensandi cum suis subditis super impedimento impediente mixtae Religionis dummodo cautum omnino sit conditionibus ab Ecclesia praescriptis, prout in superiori num. 9.

11. Dispensandi in matrimoniis mixtis jam contractis, non item in contrahendis, super gradibus consanguinitatis et affinitatis super quibus Apostolicam facultatem pro Catholicis iam obtinuit, quatenus pars catholica, praevia absolutione ab incestus reatu et censuris, cum parte acatholica rite et legitime matrimonium contrahere de novo possit, prolemque susceptam ac suscipiendam legitimam declarandi, dummodo cautum omnino sit conditionibus ab Ecclesia praescriptis prout in superiore num. 9.

12. Sanandi in radice matrimonia contracta quando comperitur adfuisse impedimentum dirimens, super quo ex Apostolicae Sedis indulto dispensare ipse possit, magnumque foret incommodum requirendi a parte innoxia renovationem consensus, monita tamen parte conscia impedimenti de effectu huius sanationis.

13. Dispensandi intra fines suae dioecesis coniugem fidelem super interpellatione coniugis in infidelitate relicti, dummodo adhibitis antea omnibus diligentiis etiam per publicas ephemerides, ad reperiendum locum ubi coniux infidelis habitat, iisque in irritum cessis, constet saltem summarie et extraiudicialiter, dictum coniugem infidelem moneri legitime non posse, aut monitum, intra tempus in monitione praefixum, suam voluntatem non significavisse.

14. Convalidandi litteras dispensationis ab Apostolica Sede expeditas super quovis canonico impedimento, quae nullae factae fuerint ob errorem nominis vel cognationis contrahentium in matrimoniis tam contrahendis, quam contractis.

15. Exigendi modicas mulctas tam a divitibus, quam a pauperibus iuxta vires in elargiendis dispensationibus matrimonialibus, exceptis tamen ab hoc mendicis; et dummodo mulctae sic exactae in pios usus fideliter omnino erogentur.

16. Assignandi pensiones Parochis, vel Missionariis ex infirmitate resignantibus Paroecias seu Missiones, in quas per decem annos incubuerunt, solvendam annuatim a successore, non excedentem tertiam

partem fructuum quolibet modo provenientium ex Paroeciis vel Missionibus, nec non permittendi Parochis sibi subiectis, dummodo iusta et legitima causa concurrat, ut iis diebus festis quibus fideles Apostolica auctoritate soluti sunt ab obligatione Missam audiendi, ab applicanda Missa pro populo abstinere valeant, dummodo pro eodem populo in eiusmodi Missa specialiter orent.

17. Impertiendi quater in anno intra fines suae dioecesis in solemnioribus festis Benedictionem Papalem iuxta formulam typis impressam atque insertam cum Indulgentia Plenaria ab iis lucranda, qui vere poenitentes, confessi et sacra communione refecti eidem Benedictioni interfuerint, Deumque pro S. Fidei propagatione et S. R. Ecclesiae exaltatione oraverint.

18. Impertiendi Indulgentiam Plenariam singulis ex Clero, qui per quinque saltem dies S. Exercitiis interfuerint, ac sacrosanctum Missae Sacrificium celebrantes, vel saltem sacram Synaxim recipientes pias ad Deum preces effuderint pro S. Fidei propagatione et iuxta mentem Sanctitatis Suae et eiusdem indulgentiae applicationem per modum suffragii animabus in purgatorio detentis permittendi.

19. Impertiendi benedictionem cum Indulgentia Plenaria omnibus Christi fidelibus in articulo mortis constitutis iuxta formam praescriptam, et permittendi ut, grassantibus epidemicis vel contagiosis morbis, praedicti fideles eamdem indulgentiam lucrari possint Christi Crucifixi imaginem, vel Crucem ad hoc benedictam, osculando.

20. Ut in actu visitationis parochiarum et Missionum, et etiam communitatum tam saecularium quam regularium lucrari possint Episcopus et eius Coadiutor, nec non totus Clerus ac Christifideles omnes, Indulgentiam Plenariam pro una vice tantum in qualibet paroecia seu Missione aut districtu, dummodo ii qui presbyteri sunt celebrent S. Missae Sacrificium, et alii contriti, confessi ac sacra communione refecti pias ad Deum preces fuderint pro Sanctae Fidei propagatione et iuxta mentem Sanctitatis Suae.

21. Benedicendi coronas precatorias, cruces et sacra numismata, iisque applicandi indulgentias iuxta folium typis impressum atque insertum; nec non erigendi Confraternitates a S. Sede adprobatas, Confraternitate SSmi Rosarii excepta, iisque adscribendi Christifideles cum applicatione omnium Indulgentiarum et Privilegiorum quae Summi Pontifices iisdem Confraternitatibus impertiti sunt: addita insuper potestate has facultates communicandi Presbyteris sacro ministerio fungentibus; dummodo, pro benedictione coronarum, sint ad excipiendas sacramentales confessiones adprobati.

22. Erigendi pium exercitium Viae Crucis in locis suae iurisdictioni spirituali subiectis, dummodo non adsint Franciscales, cum applicatione omnium Indulgentiarum quae huiusmodi exercitium peragentibus a Summis Pontificibus impertitae sunt, et applicandi easdem

indulgentias Christi Crucifixi imaginibus, et crucibus, quibusdam in casibus prudentia et iudicio Episcopi seligendis.

23. Permittendi ut sylvicolis ad fidem conversis et aliis fidelibus apud illos degentibus licite valideque Confirmationis Sacramentum administrare possit unus ex Missionariis in quamcumque regionem longe ab Episcopo dissitam missis, servata instructione.

24. Concedendi Missionariis facultatem benedicendi aquam baptismalem ea breviori formula qua Missionariis Peruanis apud Indos Summus Pontifex Paulus III uti concessit, pro casu tamen necessitatis.

25. Delegandi benedictionem Campanarum quandocumque eam ipse absque gravi incommodo perficere nequeat, sacerdotibus sibi benevisis, servato ritu Pontificalis Romani, atque adhibitis oleis et aqua ab Episcopo benedictis, nec non etiam sine aqua ab Episcopo benedicta, si gravis causa concurrat.

26. Deputandi aliquam sacerdotem in locis sibi subiectis cum facultate consecrandi iuxta formam in Pontificali Romano praescriptam calices, patenas et altarium lapides, adhibitis tamen sacris oleis ab Episcopo Catholico benedictis.

27. Declarandi privilegiatum in qualibet ecclesia suae Dioecesis unum altare, dummodo aliud privilegiatum non adsit, pro cunctis Missae sacrificiis quae in eodem altari celebrabuntur a quocumque Presbytero saeculari vel cuiusvis Ordinis Regulari.

28. Recitandi privatim, legitima concurrente causa, matutinum cum laudibus diei sequentis statim elapsis duabus horis post meridiem, eamdemque facultatem ecclesiasticis viris sive saecularibus, sive regularibus communicandi.

29. Retinendi ac legendi libros ab Apostolica Sede prohibitos etiam contra Religionem ex professo agentes ad effectum eos impugnandi, quos tamen diligenter custodiat ne ad aliorum manus perveniant, exceptis astrologicis, iudiciariis, superstitiosis ac obscoenis ex professo; eamdemque facultatem etiam aliis concedendi, parce tamen et dummodo prudenter praesumere possit nullum eos ex huiusmodi lectione detrimentum esse passuros.

30. Permittendi catholicis sibi subiectis ut feriis sextis, Sabbatis, aliisque diebus quibus carnium esus vetatur, acatholicis, si in eorum mensa esse contigerit, carnes praebere valeant, dummodo tamen absit ecclesiasticae legis contemptus, et eiusmodi facultate sobrie multaque circumspectione utantur, ne scandalum in catholicos vel heterodoxos ingeratur.

Voluit autem Sanctitas Sua ut Episcopi praedictas facultates gratis et sine ulla mercede exerceant, ut illis uti nequeant extra fines suae dioecesis, et in iis exercendis expressam mentionem facere debeant Apostolicae delegationis, nec non epocham adiungere factae sibi concessionis.

If we compare the faculties contained in the new Formula T with the faculties contained in the old Formulae C, D, E, we find that most of the old faculties are contained in the new list, that many faculties are totally new, and that some of the former faculties have been abolished altogether. Thus the first article of Formula T contains the faculty contained in the third article of the old Formula C, with a very valuable change or addition. In the old formula the bishop could grant dispensation "super defectu aetatis" of 14 months, whilst in the new formula he can dispense deacons "super defectu aetatis octodecim mensium".

The faculty which is contained in the second article of Formula T, and which was the eleventh article of the old Formula C, has been changed lately by the Church. For on 2 January, 1909, the Cardinal Secretary of State notified the Apostolic Delegation and through it the American Bishops that, after the reform of the Curia and of the Roman Congregations and after the dioceses of the United States had been taken from the Propaganda and placed under the Consistorial, the Holy Father had decided to change also the discipline regulating the "titulus ordinationis", so that thereafter the priests of the United States were to be ordained, not "titulo missionis" as before, but "titulo servitii Ecclesiae". Thus this article of Formula T must be understood according to this new decision, and according also to the new decision with regard to the oath, as established by the decree of the Consistorial Congregation of 29 July, 1909 (ad 14).

Articles 3, 4, 5, 6 of the new Formula T are the same as articles 1, 2, 3, 4 of the old Formula E; while articles 7, 8, 9, 10, 11 and 12 of Formula T correspond exactly to the respective articles 2, 1, 3, 4, 5 and 6 of the old Formula D. Articles 13, 14, 15, 16, 18, 19, 20, 23 and 24 of the new Formula T contain faculties entirely new; while article 17 of Formula T corresponds to article 7 of the old Formula C; and articles 21 and 22 of Formula T, corresponding to articles 9 and 10 of the old Formula C, are partly new, and the rest of the articles of Formula T, viz. 25, 26, 27, 28, 29, 30, with little formal differences, reproduce the articles of the old Formula C in the following order: articles 12, 6, 8, 1, 2, 5.

Examining the above formulae more closely, we find that article 4 of the old Formula C is totally abolished and omitted in the new Formula T. The former article regarded the faculty of dispensing parish priests from application of the Mass *pro populo* on the days in which the faithful by apostolic concession were dispensed from the obligation of attending Mass.

From the old Formula D are also abolished and omitted two articles in the new Formula T, viz. articles 7 and 8 (Form. D). Article 7 was as follows: "Absolvendi contrahentes in omnibus et singulis casibus supra expositis, dummodo opus sit, ab incestus reatibus et censuris, imposita pro modo culparum congrua poenitentia salutari, prolemque susceptam ac suscipiendam legitimam declarandi".

Article 8 of the old Formula D was as follows: "Subdelegandi praesentes facultates suo Vicario Generali quoties abs't a residentia vel legitime sit impeditus, atque duobus vel tribus Presbyteris sibi benevisis in locis remotioribus propriae dioecesis, pro aliquo tamen numero casuum urgentiorum, in quibus recursus ad ipsum haberi non possit." This article, so far as the American dioceses are concerned, no longer exists. The question of communicating to the Vicar General the ordinary or extraordinary faculties must be settled according to the common law; but as for the faculty of subdelegating their faculties to other priests in the diocese, the American Bishops have to recur to the S. Consistorial Congregation, which ordinarily grants it with the clause: "His exceptis, in quibus peculiaris et personalis industria Episcopi requiritur".

We said that articles 13, 14, 15 and 16 of Formula T are absolutely new, and on account of their importance it will be well to give here at least their contents. Article 13 of Formula T grants the bishops the faculty "dispensandi intra fines suae dioecesis coniugem fidelem super interpellatione coniugis in infidelitate relicti", after having used every care and effort according to the prescriptions of the same article. The faculty contained in article 14 of Formula T is a very important one for American Bishops, sometimes obliged to correspond with the Holy See not in Latin but in English or some other non-Latin language. Especially in matrimonial cases an error may easily happen: "error nominis vel cognominis contra-

hentium in matrimoniis tam contrahendis quam contractis". Such errors, although involuntary, would render null and void the concessions or dispensations granted by the Holy See. In these cases, therefore, according to Formula T, the faculty is granted to the bishop "convalidandi litteras dispensationis ab Apostolica Sede expeditas super quovis canonico impedimento".

Article 15 of Formula T regards the right of exacting fees or taxes in granting matrimonial dispensations. In case of matrimonial dispensations the bishop has the right "exigendi modicas mulctas" from people who are well-to-do, and also from poor persons "according to their means", but *mendici,* according to the canonical conception of their *status pauper-tatis,* are always and absolutely exempted from the obligation of paying fees. Another very important limitation is imposed: the "mulctae" thus exacted cannot be used for the bishop's own interests or utility, but must be used exclusively for religious purposes: "et dummodo mulctae sic exactae in pios usus fideliter omnino erogentur".

Article 16 of Formula T has a special importance for all priests in the United States. It contemplates the question of granting a pension to parish priests or missionaries who are obliged by sickness to give up their duties and resign their parishes or missions, in which they must have served for ten years. The bishops, according to this article, have the faculty of assigning to them a special pension, "solvendam annuatim a successore, non excedentem tertiam partem fructuum quolibet modo provenientium ex Paroeciis vel Missionibus". The second part of article 16 regards the dispensation of parish priests from celebrating Mass *pro populo* on days on which the faithful by apostolic concession are not now obliged to hear Mass. This provision was previously to be found in article 4 of the old Formula C.

Articles 18, 19 and 20 of Formula T are entirely new, and regard the faculty of the bishop to grant a plenary indulgence to his priests who make a retreat of at least five days (art. 18), the blessing with plenary indulgence to the faithful "in articulo mortis constitutis" (art. 19), and the plenary indulgence on occasion of the pastoral visitation of parishes, missions, and religious communities.

Articles 21 and 22 of Formula T refer to the faculty of blessing rosaries, medals, crosses, etc., and of erecting confraternities approved by the Church, with the exception of the Confraternity of the Holy Rosary (art. 21); while art. 22 regards the same faculty for the erection of the Stations of the Cross. It must not be forgotten that during recent years the Congregation of the Holy Office has made important changes in these matters, and that the above-mentioned faculties must therefore be understood and used according to these new decisions. The faculties contained in articles 21 and 22, after all, are only partly new, for the same faculties were to be found in part in articles 9 and 10 of the old Formula C.

Two more faculties entirely new are given in Formula T, viz., articles 23 and 24. The first grants the bishop the faculty of permitting missionaries "in quamcumque regionem longe ab Episcopo dissitam missis", to administer Confirmation, according to the special instructions of the Holy See on the subject. Article 24 grants to missionaries the faculty of blessing the baptismal water with the short formula granted by Pope Paul III to the missionaries of Peru, but only in cases of real necessity.

Special Dispositions of the Different Formulæ.

A few words about the special dispositions of the Holy See with regard to the use of the different faculties will be useful. As to the faculty of the bishops to communicate or subdelegate these faculties to priests "sibi benevisis", Formula I, old and new, contains the same dispositions. Article 28 of both formulæ says: "Praedictas facultates communicandi, non tamen illas quae requirunt ordinem episcopalem, vel non sine sacrorum oleorum usu exercentur, Sacerdotibus idoneis qui in eorum dioecesibus laborabunt, et praesertim tempore sui obitus, ut sede vacante sit qui possit supplere, donec Sedes Apostolica certior facta," etc.

The use of the faculties contained in Formula I is regulated by this important clause: "gratis quocumque titulo". In the old Formulae C, D, E, was added the special disposition: "gratis sine ulla omnino solutione, quocumque titulo". In Formula T, which now comprehends all extraordinary faculties of the old formulae and some new ones, the above clause

has been modified, for the obvious reason that article 15 of Formula T grants to the bishops the faculty of asking "modicas mulctas tam a divitibus quam a pauperibus iuxta vires in elargiendis dispensationibus matrimonialibus, exceptis tamen ab hoc mendicis".

The old Formula D had the following final provision: "Voluit autem Sanctitas Sua et omnino praecepit, ut praedictus Episcopus superioribus facultatibus, iustis dumtaxat gravibusque accedentibus causis et gratis utatur, iniuncta tamen aliqua congrua eleemosyna in pium opus arbitrio ipsius Episcopi eroganda, atque ut elapso quinquennio, de singulis dispensationis concessis certiorare debeat Apostolicam Sedem".

If the faculties contained in Formulae I and C were usually granted "ex audientia sanctissimi referente subscripto S. Congregationis de Propaganda Fide Secretario"; if the faculties of Formula D were also usually accorded "ex audientia Sanctissimi" with the clause: "Attentis peculiaribus circumstantiis animum suum moventibus, et spiritualibus necessitatibus animarum Christi fidelium in dissitis regionibus prospicere cupiens"; the four faculties contained in the old Formula E being more important and difficult, were granted usually "ex audientia Sanctissimi" with the proviso found in Formula D, and the following addition: "dispensandi in utroque foro cum Catholicis eius jurisdictioni subiectis in matrimoniis sive contractis sive contrahendis". Besides that there was added this final clause: "Insuper Sanctitas Sua praedicto Episcopo facultatem concessit in omnibus et singulis casibus superius expositis, absolvendi contrahentes, dummodo opus sit, ab incestus reatibus et censuris, imposita pro modo culparum congrua poenitentia salutari, ac prolem tam susceptam quam suscipiendam legitimam declarandi. Voluit autem eadem Sanctitas Sua ac omnino praecepit ut praedictus Episcopus iisdem facultatibus, urgentissimis dumtaxat concurrentibus causis et gratis utatur, iniuncta tamen aliqua congrua eleemosyna in pium opus arbitrio ipsius Episcopi eroganda. Tandem Sanctissimus Pater eidem Episcopo potestatem fecit praedictas facultates subdelegandi suo Vicario Generali quoties a propria residentia absit, vel sit legitime impeditus; atque duobus vel tribus Presbyteris sibi benevisis in locis remotioribus propriae dioecesis, pro aliquo tamen numero casuum urgentiorum, in quibus recursus ad ipsum haberi non possit."

By reason of the change and reform of the above-mentioned formulæ and faculties made years ago by the Sacred Congregation of Propaganda, and of the fact that at present such faculties are given to the American Bishops through the Sacred Consistorial Congregation, all the clauses of the old Formulæ C, D, E are abolished and void; and with regard to all extraordinary faculties now contained in the new Formula T, the exclusive clause, still existing in its full vigor, is the following: "Voluit autem Sanctitas Sua ut Episcopi praedictas facultates gratis et sine ulla mercede exerceant, ut illis uti nequeant extra fines suae dioecesis, et in iis exercendis expressam mentionem facere debeant Apostolicae Delegationis, nec non epocham adiungere factae sibi concessionis."

ADVOCATUS.

ANTI-CATHOLIC PREJUDICE—ANCIENT AND MODERN.

THE primary aim of this paper is to point out the striking resemblance between the motives which underlay the persecution of Christianity during the first three centuries of its existence and the spirit that rules the persecutors of the Catholic Church of to-day. In fact, allowing for changed times and conditions, they are radically identical. *Then,* non-Christians sought to crush Christianity, not so much because of its doctrines as because they feared its political power. *Now,* professing Christians seek to exterminate the Church Catholic, not in reality on account of her peculiar tenets, but because they dread the growth of her political influence. Thus in both cases the reasons are fundamentally the same—political rather than doctrinal. The secondary object of the article is to throw out, in all modesty, some few suggestions anent what seem to the writer, in view of the foregoing facts, the methods most likely to prove effective in meeting the onslaughts of the present-day foes of the Church.

PERSECUTION OF THE EARLY CHRISTIANS.

While it would be senseless to deny that the Church has been frequently persecuted on the sole score of her religious teachings—of her peculiar doctrines—it is none the less true that a considerable part of the opposition she has met with—

it might be no exaggeration to say the larger part—has been due, not so much to her creed as to jealousy, or a dread of her ever-growing power over the minds and the political fortunes of men.

To begin at the beginning. It was the case with Christ Himself. It will be recalled that, when the priests and rulers took counsel together against the Master, it was not so much His religious teaching in itself that worried them, but rather the power which He was fast gaining over the populace, the fear that He would become eventually the dominant figure in the nation and gradually eclipse them. "If we let Him alone so," said they, "all men will believe in Him, and the Romans will come and take away *our place* and nation."[1] Had they been eager for the interests of Jehovah, they would have tried to sift out the good in His teaching, and would have joined forces with Him for the common welfare. But the purely spiritual side concerned them little, one way or the other. It was the dread of being shorn of their power and ousted from their lofty place that moved them. Again, when they had haled Him before Pilate, it was not a religious or doctrinal charge they brought against Him, but one strictly political. "We have found this man perverting our nation, and forbidding to give tribute to Caesar, and saying that He is Christ the king."[2] They were well aware that a doctrinal charge would have had no weight with the governor; and besides they themselves doubtless believed that Christ was aiming at temporal sovereignty, an accusation which Jesus quietly but thoroughly refuted by His answer to Pilate: "My kingdom is not of this world".

To go further down the line. The self-same conditions are seen in the attitude of the Roman authorities toward the Christians of the first three centuries of our era. The followers of the Christ, like the Christ Himself, were persecuted, not so much for religious as for political reasons. Every student of Roman history knows that Rome was of all nations the most liberal and indulgent in the matter of creed or worship, going so far as to erect a temple, the Pantheon, to all the gods of all the peoples under the sun. The subject nations were

[1] John 11:48. [2] Luke 23:2.

permitted not only to practise their various forms of worship at home, but even to carry their household gods with them to Rome itself. The very slaves were untrammeled in the outward expression of their beliefs.

In truth, there was nothing in its line comparable to the religious tolerance of the Roman empire, which imported its gods and its superstitions from almost every quarter of the then known world. Not only did Rome permit the introduction of every Eastern cult, but native Romans themselves in large numbers became adherents of one or other of these multitudinous sects. Just as in our own day and country some men and women are taking up the worship of the occult—Spiritism, Babism, and Bahaism, the Swami theosophy, Christian Science, and the rest—so in the days of imperial Rome, we know that many of the same crack-brained species adopted every new-fangled form of worship brought into the capital—the devotees of Isis and the Eleusinian mysteries worshiping side by side with the votaries of mighty Jove. And, to cap the climax, the cultured Romans of the empire—men like Cicero, Sallust, Horace—had really no religious faith at all. They were, for the most part, gross materialists, cynics, who considered the prevailing superstitions good enough for the common people, as a sort of moral police to keep them in order, but they would have none of it for themselves. As a rule, they conformed outwardly, like many prominent members of the Anglican Establishment to-day, for reasons of State polity, and to set an example to the proletariat; but that is about as far as it went. Their position is well expressed in the pithy question of Pilate to Christ: "What is truth?"

Why then, with all this marvelous tolerance, were they so bitter against the Christians? Why except only Christians from the otherwise universal freedom of worship? Surely, it was not because of anything in the peculiar beliefs of the Christians, for we have seen that anything and everything in the shape of religious belief passed muster in Rome. True enough, the Christians were pictured as worshipers of an ass, blood drinkers, and so forth. But it is hard to imagine intelligent men of the stamp of the Roman rulers giving credence to such ridiculous charges, particularly as they knew that some of the best type of the Roman citizen had joined the ranks of

the Christians. Besides, these senseless charges were amply refuted in open letters by such able men as Tertullian and Justin Martyr.

We must seek elsewhere for the explanation; and the only plausible explanation is that the Christians were hounded for political reasons. They were represented as a growing power hostile to Rome, and they gave color to the charge of hostility by their refusal to conform to the established customs, to take the usual tests, such as offering incense to the statue of Jove, worshiping the genius of the emperor, and the like. Even this latter does not seem to account sufficiently for their treatment. For the Jews too refused to take the above-mentioned tests of loyalty, and yet they were not only tolerated, but even protected, in the observance of the Mosaic law, and exempted from all services incompatible with their religion. It is evident, then, that the Roman government did not fear the Jews, and that it did fear the Christians.

The charge of conspiracy and sedition was one charge at least that would not down. No amount of apologetic testimony could offset it. The facts were plain and undeniable. The Christians might not be worshipers of the ass; they might not be murderers or cannibals; but they were unquestionably disloyal subjects of the emperor. They flatly refused the obedience which all the other sects yielded, with the single exception of the Jews, who were exempted. Therefore they must either be forced into submission or exterminated, not for their beliefs, but for their politics; not because they adored the Christ as God, but because they were enemies of the empire, intriguers against the established order of things, trying to set up an empire of their own.

There was undoubtedly much in the character and policy of Christianity to foster this belief on the part of the Roman rulers. The Christians had openly proclaimed that their message was to all men, and that they proposed to take in the entire world, Jew and Gentile, bond and free. Christianity was not, like the other sects, a mere local form of worship, but a universal, world-wide type of religion. No wonder the authorities came to look upon it as a menace to Roman rule, as a political rival. It was but natural that they should consider the matter from a purely temporal standpoint. They knew

nothing probably of Christ's answer to Pilate: "My kingdom is not of this world." And besides, it is more than likely that the hostile Jews did all that lay in their power to impress upon the rulers the notion that the Christian scheme was set up as a serious political rival of the Roman empire. "Since the days of the Apostles," wrote Tertullian, "the Synagogue has always been a torrent of persecution."

Even such generally humane and moderate emperors as Trajan, Antoninus Pius, and Marcus Aurelius regarded Christianity as dangerous to the very existence of the empire, as a secret society seeking to undermine the political constitution of the State, and they persecuted it as such. To all Rome's rulers alike, humane and inhumane, the Christians were "hostes publici imperatorum, legum, morum Romanorum. Irreligiosi in Caesares, hostes Caesarum et Populi Romani".

The Modern Anti-Catholic Campaign.

In the American commonwealth, as in the Roman empire, universal tolerance in religious matters is the vogue. No matter how outlandish the tenets of a sect, it has little difficulty in getting, and keeping, a footing here, so long as it refrains from making itself a public nuisance. To say nothing of the numerous old-line sects, there are newer and crazier fads springing into existence almost monthly; and all of them—Doukhobors, Christian Scientists, free-lovers, Babists and Bahaists and Theosophists—are perfectly at home among us. Occasionally, it is true, a member of some ultra sect is haled before the courts; but this is never done on account of his private beliefs or public worship; it is rather because he has violated the law of the land by some grossly immoral practices. As a rule there is a spirit of indifference, or amused toleration, for all creeds, even the most outlandish.

There is one sole exception. And here again comes the parallelism between the imperial persecutors of early Christianity and the anti-Catholic bigots of to-day. As in the Roman empire all creeds save one—the Christian—were tolerated, so now, in the American Republic, all save one—the Roman Catholic—are allowed to pursue their way unmolested, provided they keep within the limits of the civil law. There is this one striking difference however, that whilst it was

chiefly the Roman *government* that persecuted the early Church, here the government itself oppresses none. The oppression comes from a certain element of the people, and a considerable proportion of this persecuting element styles itself Christian, and, no doubt, considers itself preëminently Christian. As in the case of imperial Rome, so here again we may well ask: Why this exception? Why do the anti-Catholic bigots pass lightly over, or altogether ignore, the vagaries of the lunatical sects—some of them downright immoral—to concentrate all their rage upon the Church Catholic? It cannot be purely and simply a matter of doctrinal differences; else why not attack those who dissent from them far more than we do? Doubtless the matter of doctrinal difference does enter into the question in the case of a comparatively few, a handful of religious fanatics. But I am speaking of the rank and file, of men, for instance, like Watson and his ilk, who certainly are not much concerned one way or the other with dogmas or creeds. Of course a certain number of the densely ignorant or grossly stupid are influenced by the reckless charges of immorality brought, from time to time, against the Church and churchmen; but this number is comparatively small; and while the despicable sheets that cater to these few have, no doubt, their part in arousing opposition to the Church, they cannot account for the antagonism of the majority.

It is the same old story, the story of Rome over again—jealousy of our steady growth, and a fear that we may become the dominant political factor in this American Commonwealth. And they think, or pretend to think, that that is precisely what we are aiming at. When they attack our teachings, it is not, as a rule, because of their objection to the teachings in themselves, but rather because they want to prejudice and embitter ignorant non-Catholics against us, in order to hinder and hamper our rapid progress. The assaults on Rome's doctrines are generally a means to an end, and that end is to clip our wings if possible and prevent us from flying higher. The dogmatic feature, with most of them, is something altogether secondary and subservient; the diminution of our so-called political power and prestige is primary. That is always at the bottom of every move they make against us. They themselves make no secret of the fact that fear of our political ascendency is

the mainspring of their bitter antagonism. On the contrary, they proclaim it aloud. As the present writer has stated, in an article on this subject:[3] "Conference after conference has gone on record in bitter opposition to the 'favors' heaped upon the 'Romish Church' by U. S. Government officials. . . . They are practically unanimous in censuring the President for suspending Valentine's order requiring the Sisters in the Government Indian schools to doff their religious garb—a mean, petty, narrow-minded little bit of spite work."

In that same year (1912) the United Presbyterian General Assembly in session at Seattle, called aloud to all the lovers of *civil* and religious liberty to sit up and take notice, and arm themselves in time against "the machinations and usurpations of that ancient foe of human liberty, the Papacy, which, as it gains in numbers in the nation, is becoming bolder and more menacing by means of its alliance with politics and politicians". And only last year the General Assembly of the Southern Presbyterian Church reiterated the above-quoted denunciation of the Catholic Church for her alleged participation in politics: "The Assembly views with serious concern the growth and pernicious activity of that powerful politico-religious organization known as the Church of Rome which is, and always has been, a menace or a blight to *civil* and religious liberty of every kind wherever it has obtained a foothold; it views with serious concern the dangerous apathy pervading all classes of Protestants in this country touching this menace". And this, by the way, from that very sect which Thomas Jefferson more than once characterized as "the most intolerant, the most tyrannical and ambitious of all the sects", and which he considered the greatest menace in his own day to the peace and freedom of the young Republic. Though it may not be strictly relevant, or absolutely necessary to the end he has in view, the writer feels that it will not be a waste of valuable space to give the words of the Sage of Monticello on this subject. They may prove very useful some time or another in defending the Church against the attacks of this most venomous sect. In the ninth volume, page 358, of Jefferson's Works (quoted by Archbishop Spalding in his *Miscellanea,*

[3] *The Catholic Standard and Times,* 15 June, 1912, "The Wail of the Vanquished."

vol. II, p. 605), we find the following: "The atmosphere of our country is unquestionably charged with a threatening cloud of fanaticism, lighter in some parts, denser in others, but too heavy in all. I had no idea, however, that in Pennsylvania, the cradle of toleration (?) and freedom of opinion, it could have risen to the height you describe. This must be owing to the growth of Presbyterianism. Their ambition and tyranny would tolerate no rival if they had the power. Systematical at grasping at an ascendency over all other sects, they aim at engrossing the education of the country, are hostile to every institution they do not direct, are jealous at seeing others begin to attend at all to that object". And on page 322 of the same volume, we find the following letter to a Mr. Wm. Short: "The Presbyterian clergy are the loudest, the most intolerant of all the sects, the most tyrannical and ambitious; ready at the word of a lawgiver, if such a law could now be obtained, to put the torch to the pile, and to rekindle in this virgin hemisphere the flames with which their oracle Calvin consumed the poor Servetus because he could not subscribe to the proposition of Calvin, that magistrates have a right to exterminate all heretics to the Calvinistic creed. They pant to reëstablish by law that holy inquisition which they can now only infuse into public opinion". And this is the sect which is bitterest in its opposition to the Catholic Church, on the score, forsooth, that the latter is inimical to civil and religious liberty. "The Protestants are alarmed," writes the Rev. Fredk. Lynch, in *Christian Work* (6 February), "because the Catholic Church is making a concerted attempt to get more and more political power by electing officials as Catholics to the State and National offices; and utterances have been made that might give ground for this apprehension". Before a recent election in the city of Baltimore circulars were widely distributed calling on the lovers of liberty to vote against all Catholics, and all who were known to favor the Catholics, the letter *C* being placed after the names of all such, so that the voter might make no mistake; and the reason given was that the Roman Catholic Church rules Baltimore, and that 80 per cent of the appointments under the present municipal administration were Roman Catholic. Many more instances might be given, but these will suffice. We all

know that the Baltimore incident has been, and is being, duplicated throughout the country, and the bigots are carrying on everywhere an active campaign, either open or covert, against every Catholic who stands for office.

But why should they object to the political power of Catholics any more than they object ot the political power of the Baptists and Presbyterians and Methodists? Many of them are perfectly well aware that Catholics have proved themselves thoroughly loyal citizens and stanch defenders of the Republic, in time of war as well as in time of peace, in the army and navy and civil life. Why, then, their bitterness against Catholic officials? It is because they are obsessed, or pretend to be obsessed, with the dread that, after all, and in spite of all apparent evidence to the contrary, Catholics are not at heart loyal, that their "loyalty" is all on the surface, merely apparent, a matter of expediency, a matter of "must"; that their first duty and first loyalty, even in political matters, is to the Pope; that the Pope has political designs on this country; and that, when the time is ripe, when the Catholics are in political control, they will turn the country over to His Holiness.

Truly, it is difficult to understand how men with a single grain of intelligence could harbor such, worse than childish, fears. Yet we know for a certainty that this is the case. There can be no doubt that many of the rank and file are perfectly sincere in their contention that Catholics are absolutely subject to the Pope in purely political matters, just as we are in matters of faith, and that we consider the Sovereign Pontiff just as infallible in the one as he is in the other; that, at a word or a nod from him, we would forswear our allegiance forthwith to the Commonwealth, and even take up arms against it. These people are frequently the victims of unscrupulous schemers of the Titus Oates stripe who are making either financial or political capital out of the credulity of their dupes.

Here too are found the identical conditions that flourished in imperial Rome. The Christians of those days were accused of all sorts and descriptions of crimes, crimes that never entered even into their imaginations, much less into their lives. Prominent among these crimes, as we have seen, was that of

sedition, conspiracy, disloyalty. They were charged with being a vast secret society working underhandedly for the overthrow of the Roman empire. No amount of reasonable explanations on the part of the Christian apologists could make their enemies think otherwise. So now, in the great Republic of the West, the enemies of the Catholic Church make the self-same charges, and all our efforts to disabuse them of their senseless notions are unavailing.

The reader may recall what Dr. Washington Gladden had to say on this subject less than a year ago. "It is being whispered now in Protestant circles that the Catholics are meeting by stealth from night to night in the basements of their churches to drill for the impending insurrection. If the church has no basement, it matters not; the story is just as freely told and just as freely believed. Rumors will be heard of consignments of arms being delivered by night to Roman Catholics; they are apt to come in coffins; that adds a shudder to the tale and makes it more enticing. Forged documents will be printed and privately circulated—documents purporting to have been issued by the Roman Catholic hierarchy—giving instructions to the faithful in which they are authorized and instigated to commit various crimes against their Protestant employers and neighbors, and intimating that Mother Church will absolve them from the guilt of all such offences." Following his reference to the furore caused during the A. P. A. outbreak, by a ridiculous document sent out by these scoundrels as a papal encyclical, Dr. Gladden says: "Such hysterical fears will soon be agitating hundreds of thousands of breasts in this enlightened land. It is quite impossible for any one to forge a tale of horror or treachery or villainy which will not be eagerly accepted by millions of Christians in this country concerning their fellow-Christians when these religious lunatics begin to be epidemic. . . . The conflagration of hate is already well started, and it will probably sweep over the land. No argument could extinguish it. There are millions of Protestants who are incapable of believing anything but evil of Roman Catholics. Traditional rancor colors all their vision whenever the name of the Pope is mentioned."

We Catholics could say nothing stronger than Dr. Gladden says in this article of his; and if we said anything even half

as strong, we would surely be accused of lying by these rabid enemies of the Church. The doctor's paper contains about as serious an indictment of the unscrupulous foes of Catholicity as has ever been drawn; and it proves that, far from exaggerating their devilish devices to injure us, we are wont to fall considerably short of the whole truth. It must be evident, too, to every reader of Dr. Gladden's utterances that he is not surmising or guessing; he has no reason whatsoever for overdrawing the picture of bigoted hate against the Church of Christ. Those whom he excoriates are his own co-religionists. He is not drawing on his imagination; he has the facts at command, and he gives them. He has watched, and tried to stem, the torrent of anti-Catholic hatred for twenty years or more; so he is perfectly sure of his ground. His article shows conclusively that the leaders of these outbreaks are not the victims of a delusion, but thoroughly deliberate, downright, systematic vilifiers. As the Doctor says, they lay their plans so cunningly that their slanders are not likely to be detected until the harm has been done. For instance, a leader of the A. P. A., or the "Guardians of Liberty", living in Toledo, will not usually bring charges against the Catholics of his own city, but rather against those of Columbus or Cincinnati, and vice versa. The people who hear these accusations have no means of verifying or disproving the statements immediately, and by the time the real facts are brought to light, the evil has been wrought, or prejudice is so strong that the truth will not be listened to, even if it be as self-evident as that two and two are four.

Mr. James Cooper, a Freemason (a man after Dr. Gladden's own heart), writing in *The Continent* (Presbyterian), says: "I am pleased to read your article on the circulation of detestable forgeries of oaths of Catholic societies, etc. It seems incredible that any one of ordinary common sense cannot see the absurdity of any such things on the part of any class of people in this twentieth century." Nevertheless it is a sad fact, as he himself admits, that millions do accept such lies. The only plausible explanation is that, where Catholics are concerned, the bigots are lacking in ordinary common sense; their prejudice is so deep and so bitter that it puts them beyond the pale of the laws of sense and reason. No lie so

enormous or so palpable, no charge so absurd, no crime so monstrous, but that it will easily pass muster when directed against the hated Catholics. The history of imperial Rome over again in almost every particular, the very same gullibility.

In brief, the rank and file of the foes of Catholicity to-day labor under the same delusion that blinded and embittered the pagan oppressors of primitive Christianity—the notion that the Church is aiming at temporal power, that it is, in the words of the Presbyterian General Assembly, "a politico-religious organization", and that its spiritual side is only a means to an end, something in the nature of a cloak to cover its political designs and plans for the conquest of the world. Like the old Romans, the hate-crazed modern bigots lose sight of the fact that Christ's kingdom is not of this world, that the primary end and aim of the Church is the salvation of souls, that she *does* want to conquer the world, but for Christ, not for motives of self-interest. As Dr. Gladden observes, nothing that we may say or do will have any wholesome effect on the leaders of these anti-Catholic movements; they find it too lucrative a business to give up. Nor on a large percentage of their dupes, for the reason that they are so wretchedly entangled in the meshes of prejudice that it is well-nigh impossible to extricate them. There are many, however, sincere but misguided persons, whose minds are still open to conviction, who are willing and eager to know the truth; and, needless to remark, it is our duty to endeavor to set such people right by presenting the Church's side in the manner best calculated to appeal to them. The suggestions offered by the writer will seem, no doubt, commonplace enough; but, in view of the reasons for the existence of present-day anti-Catholic bigotry, they seem to be the best that can be given.

The Antidote.

As the principal motive offered by themselves for their opposition to us is the belief that the Church is a "*politico*-religious organization", the political part primary and the religious secondary, our first and foremost effort should be to disabuse their minds of this false notion; to prove from history that, whatever isolated and irresponsible individuals may

have done to give grounds for this indictment, the Church as such has never interfered in political matters except where the interests of souls were at stake; that the kingdom of the Church, the kingdom of Christ, is not of this world, and that it is only when the kingdoms of the world clash with the interests of Christ's kingdom that she deems it her duty to interfere—in the words of Peter to the Sanhedrim: "We must obey God rather than men". Show them, from the pages of authentic history, that the Church, far from being, as her enemies assert, "that ancient foe of human liberty wherever she has gained a foothold", she has been, in reality, all through the ages, the stanchest defender of liberty and the most relentless foe of oppression; that it was invariably to her that individuals and nations turned throughout the Middle Ages for relief from the tyranny of their rulers. If she took up the gauntlet against a Frederick the Second and a Henry the Fourth of the Holy Roman Empire, a Napoleon, etc., it was not for political reasons, but because those rulers were interfering with her lawful rights, and indirectly with her work for souls. She has never sacrificed principle to expediency; never truckled to the world's potentates to gain political advantages at the expense of the faith. She suffered the loss of England and the friendship of its king, at a most critical juncture, rather than yield in a matter of principle.

Emphasize the fact that the Pope is not, and is not considered by Catholics, infallible in matters purely political; and, furthermore, that he does not, and never will, meddle with the purely political views of Catholics, much less make any attempt to withdraw them from their allegiance; that, far from being hostile to our institutions, he has repeatedly expressed his good will toward them, and his admiration for the American people; it is utterly ridiculous to suppose that he has any designs on our country in the way of temporal sovereignty, and that, even if he had (an altogether improbable supposition), Roman Catholics would not only be free to disregard them, but even to offer every possible resistance to the attainment of his object. As Daniel O'Connell once put it: "My faith is Rome's; my politics are my own".

Give them to understand why it was that the Pope did, as a matter of fact, maintain his temporal sway over the former

Papal States—the origin and *raison d'être* of the temporal power—that he might be independent, freer to carry on his work without let or hindrance from meddlesome rulers. Point out the danger that lies in the subjection of the Pope to any temporal sovereign—from the history of the Avignon Popes, for instance. The temporal power was held, not for its own sake, but rather as a means to an end, and that end was the freedom of the Church from the tyranny or intermeddling of European monarchs.

No doubt there is a groundless fear in the breasts of many that, should Catholicity ever become powerful enough in this land, she would try to bend all to her own way of thinking, or at least to an outward conformity—that, whenever and wherever it is possible, she uses coercion to increase her membership. We can assure them that there is absolutely no fear of that. The Church in the days of her power and influence did most certainly try to prevent designing men from drawing away or misleading her own, and she still tries it, and will keep on trying. But as for resorting to force to bring about "conversions", she has never done it and never will do it. On the contrary, she will accept none but willing and convinced worshipers. It is only after a thorough course of instruction that she consents to admit non-Catholics to membership. She will not permit them to take a leap in the dark.

Finally, try to open their eyes to the facts that stare us in the face and that prove beyond the shadow of a doubt that Catholics are among the most loyal citizens of the Commonwealth, and that their persecutors, on the other hand, are disloyal to the spirit and essence of the American Constitution. Says Dr. Gladden: "Instead of listening to horrible tales of what Catholics are doing in distant places, sit down and make out a list of all the Catholic men and women you know, in business, in professional life, in the shops and factories, in the kitchens; put down their names and think them over, and see whether you will be able to convince yourselves that these men and women are capable of doing the kind of things which these tales attribute to them".

The Rev. Edwin F. Snell, of Chicago, a Congregationalist confrère of Dr. Gladden, said, in a sermon preached by him last summer: "The bitter hatred of some Protestants for all

that is Roman Catholic is one of the scandals of the present situation of Christianity. There is a paper published in Kansas devoted to the Christlike task of spreading the most nauseous reports about Roman Catholics. Simple-minded people are apt to believe that what they see in print must be true, and the seeds of hatred and suspicion are being sown in the minds of a multitude of Protestants all over the country. . . . We do not know what beautiful Christians there are among the Catholics because we do not know them. By every test which can be fairly applied, the Catholic citizen stands on a par with his Protestant brother. Man for man, I will trust the ultimate patriotism of my Catholic as of my Protestant neighbor," etc.

It is not the Catholics, but the bigots, who are acting in a way best suited to disrupt the American Republic. The Catholic Church, as history proves, has ever been the strongest bulwark of national, as well as of religious, unity, while Protestantism has always been a source or principle of disintegration and disunion both politically and religiously. This too is proved by the course of history. We have seen what Thomas Jefferson thought and said of the Presbyterians, perhaps the bitterest and most active of our enemies. He considered them, and not the "Romanists", the greatest "menace to the peace and freedom of the Republic". And what he said of the Presbyterians of his day, we may be sure he would say still more emphatically of the whole army of present-day Catholic-baiters. With all of them it is a case of plain jealousy. We refer of course to the leaders and active spirits in these movements, and not necessarily to their dupes. They want, as Jefferson so well put it, no rival; they want to secure a monopoly of political influence and interference. They would not raise the slightest objection to a union of Church and State provided theirs were made the State church. They do not hesitate to form alliances with the politicians to secure the passage of their silly "blue" laws. They want all the freedom for themselves and all the repression for others. They are traitors to the American Constitution, trying to undermine it, running directly counter to its fundamental principles, and totally at variance with its spirit. And, of a surety, if they are bad citizens, they are infinitely worse Christians;

clamoring for the oppression of their fellow-men in the name of liberty; and instilling into the hearts of their dupes hatred of their fellow-Christians in the name of the religion of Jesus Christ, the God of love. Such agitators are neither American nor Christian; they are not of Christ, but of antichrist.

Appeal to their sense of reason and justice—to those of them at least who *have* any sense of reason and justice—whether it is fair and square to assume that Catholics will be disloyal in time to come when they have before their eyes every evidence that these same Catholics have been so thoroughly loyal throughout all the past history of the Commonwealth. Is it not the natural assumption, in the absence of positive evidence to the contrary, that they will conduct themselves in the future as they have conducted themselves in the past?

These considerations, it is true, are not likely to have much, if any, weight with many of them, for, as the poet puts it:

> But jealous souls will not be answer'd so.
> They are not ever jealous for the cause,
> But jealous for they are jealous; 'tis a monster
> Begot upon itself, born on itself.

But they may possibly influence the thousands of honest dupes who know us not as we are, but only through the distorted medium of lying hearsay.

Of one thing we may rest assured: that, if we were going backward instead of forward, dying of inanition, our foes would let us severely alone; they might even, in the flush of victory, bring themselves to give a word of hypocritical sympathy to the vanquished foe. But the sight of our onward march, of our steady growth in numbers, power, and influence has the same effect on them as the shaking of a red rag before the eyes of a maddened bull. That is the reason for the existence of the execrable sheets which print such foul and filthy libels.

It is, no doubt, superfluous to remind the clergy that a little persecution is good for us. Every student of Church History is aware that the Church was never stronger, from a spiritual standpoint, than in the days of her greatest afflictions; and never weaker spiritually than in the heyday of her prosperity. As competition is the life of trade, so is opposition, in a sense,

the life of the Church. No worse evil could befall an individual or an institution than to have absolutely plain sailing, without opposition or resistance. Continuous, unlimited prosperity is the surest means of making men, whether singly or collectively, succumb to one of the worst of diseases—dry rot. Men need opposition to stir up their fighting blood. Tertullian tells us that "the blood of martyrs was the seed of Christians"; and we know that, instead of weaning the Irish and Poles from their allegiance, persecution only served to grapple them more firmly, with hooks stronger than steel, to their outraged mother. These frenzied outbursts hold no danger for the Church herself; but a long stretch of unbroken peace and prosperity might prove dangerous, not indeed to her existence, but to her vigorous life. In the words of Dryden, she has

> oft been chased with horns and hounds,
> And Scythian shafts and many-winged wounds
> Aimed at her heart; was often forced to fly,
> And doomed to death, though fated not to die.

So it has been since the days of Christ, and so it will continue till the Church Militant has been merged in the Church Triumphant.

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THE MUSIC OF THE BIBLE.[1]

THE recent publication of a new edition of the late Sir John Stainer's well-known work, *The Music of the Bible,* with additional illustrations and supplementary notes by the Rev. F. W. Galpin, M.A., F.L.S., calls for a more extended notice than would be expected if merely placed under the category assigned to book reviews. This extended notice seems all the more desirable inasmuch as there is no single Catholic work in English available for the student of Biblical Music.[2]

At first blush the title of the present work is in reality a misnomer, because as a matter of fact any definite account of

[1] *The Music of the Bible:* John Stainer, M.A., Mus.Doc. New edition by the Rev. F. W. Galpin, M.A., London, Novello & Co.

[2] I take no heed of the fanciful melodies printed by Kircher and Fetis.

the music or musical instruments of the Bible would amount to little more than scientific theories, for we do not know for certain the shapes of the instruments used by the Jews, save the Sacred Trumpets (as figured on the Arch of victorious Titus) and the Shophar or Ram's Horn—both ritual instruments. Nor yet do we know any faithful versions of the Jewish psalmody, nor have any specimens of these melodies come down to our day. Moreover, an examination of the music in present-day synagogues can give little help, and would merely furnish partial traditions of the music of the *second* Temple. Stainer well puts it when he says that "not one Jewish bas-relief to tell the shape of their musical instruments now remains". However, to make up for this, a study of the various instruments mentioned in the Bible as derived from the outside influences of Egypt and Assyria and Phoenicia must undoubtedly prove helpful, especially in the light of the researches of De Sarzec, Peters, Flinders Petrie, Glaser, Garstang, Hogarth, the White Fathers of Carthage, Sir Arthur Evans, Dr. Halbherr, and Miss Boyd.

When Stainer published his work in 1879, our knowledge of the arts and social customs of Eastern nations was more or less based on the works of Botha and Layard in Assyria, and of Mariette and Wilkinson in Egypt. During thirty-five years much new and unforeseen light has been thrown not only on the art of Assyria and Egypt, but also on Crete, Phoenicia, Asia Minor, and prehistoric Greece. Added to these discoveries—especially the marvels of Minoan civilization—we are to-day in a much better position to trace the sources and evolution of musical instruments, and their distribution, than in the days of Carl Engel,[3] who was Stainer's chief authority.

It may be convenient to take a survey of the book, chapter by chapter, and to point out the more important conclusions arrived at by M. Galpin. In a few cases I take the liberty of dissenting from some of M. Galpin's views, but in most cases he is an eminently safe authority, and his supplementary notes are so valuable that it is a pity he did not write an entirely new treatise.

[3] Many of Engel's theories were based on incorrect restorations of ancient instruments.

Chapter I deals with the Hebrew Kinnor or lyre. Convincing reasons are given for the identification of the Kinnor with the lyre. It was the national instrument of the Hebrews and the favorite of King David, and was akin to the Kissar, an Arabian form. Probably it came from Western Asia, and it appears in the Minoan civilization of Crete about the year 1400 B. C. Recent discoveries point to the fact that the typical forms of lyre and guitar were distinct fully two thousand years before Christ, while incurved sides were known by 1000 B. C. As is now generally agreed, the guitar derived its origin from the hunting bow, and it came to Western Europe through the Romans. Ancient Egyptian lyres were furnished variously with from ten to eighteen strings, and were of considerable size and power. Evidently the Kinnor was played with the hand (I Kings 16: 23).[4]

Chapter II discusses the Nebel and the Nebel-Azor. According to St. Jerome, St. Isidore, and Cassiodorus, the Nebel was a small triangular harp, somewhat similar to the Assyrian instrument. The typical Egyptian harp was bow-shaped, whereas the Assyrian was triangular; but both forms were without the fore-pillar, as was also the ancient Irish harp, a specimen of which is still to be seen at Ullard. David was a performer on the Nebel as well as on the Kinnor, and it is safe to say that the Nebel was the instrument of Egypt *par excellence*. The term has been absurdly translated as a psaltery, a lute, a viol, and even a bagpipe! As to the Nebel-Azor it is merely another form of harp, in a developed stage, and generally consisted of ten strings. The Nebel is identical with the classical Nabla, and was introduced to the Greeks and Romans by the Phoenician traders. M. Galpin discusses the suggestion made both by Engel and Chappell that its name is a "transliteration of the Egyptian word Nefer". He also adds that there can be little doubt as to the word Shalishim (I Sam. 18: 6), meaning "three", denoting the three-stringed guitar, which was known to the Greeks as the pandoura, and to the peoples of the Eastern Mediterranean countries of to-day as the tamboura.

[4] All the Scriptural references in Stainer's book are to the *Authorized* version, but I give them as found in the Catholic version.

Chapter III explains the instruments called Sabeca and Psanterin. The former was a triangular harp, called Sambuca by classical writers. Stainer's opinion that the instrument was necessarily made of elder wood (Sambucus) cannot stand; and the original word is Sabeca, or in Syriac Sabka, the *m* in sambuca being merely a phonetic insertion. In the Assyrian carvings the use of the plectrum with the Sabeca is much in evidence. Stainer falls into a more serious error in equating the Psanterin with the dulcimer. There is a wide difference between the medieval psaltery and the dulcimer. The former was plucked by the fingers or by a plectrum, whereas the dulcimer is struck by several hammers. In fact, no representation of the true psaltery has come down to us. Engel's "Assyrian dulcimer" is in reality a triangular harp. The true psaltery came from Asia, and is akin to the Chinese *kin* and *tche,* and the Japanese *koto.* On the other hand, the dulcimer, which originated in Western Asia, about the eighth century, came to Europe with the Crusaders, who called it *Doucemelli* ("dulce milos"), whence the present name.

Chapter IV not only deals with Kithros ("cithara"), but endeavors to explain a number of words found in the inscriptions of the Psalms, e. g. Gittith, Aijeleth, Jonath, Shushan, Alamoth. The cithara was an elaborated lyre, and is much quoted in the Bible. It survives in the zither of to-day. Stainer is not so happy in discussing the "obscure words used in the headings of the Psalms". The Rev. F. L. Cohen, the most recent writer, and one who is well versed in the traditions of the Synagogue, is inclined to the view that Gittith, Aioleth, Javanith, Susan, Elamith, mean the Gathite, Aeolian, Ionian, Susian, and Elamite modes, corresponding to and paralleling the geographical titles of the Greek modes. On the other hand, Professor Cheyne considers that these words are generally corruptions of the names of clans or guilds; thus Alamoth means "of Salmoth", or the Salmeans, a division of the Temple singers, and Sheminith stands for "of the Ethanim" or Nethinim, a well-known body of Temple servants. M. Cohen takes Alamoth and Sheminith, when applied to the Nebel and Kinnor respectively, to mean trained female singers and dancers when sung to the sound of the Nebel, and male singers when sung to the Kinnor. The Rev.

E. Capel Cure regards Selah as a musical interlude, or a sound-picture, or a primitive form of "programme music".

Chapter V deals with the terms Khalil (Halil), Machol, and Mahalath. The Khalil was an oboe, having a double-beating reed. The flutes or flue pipes were of two kinds, namely, vertical and transverse; but it is well to note that the latter form did not come to Europe till the eighth or ninth century. Recent discoveries at Pompeii have shown that the Greeks and Romans were acquainted with devices for stopping additional holes on their reed-pipes, by means of revolving rings of metal. The Khalil was mostly used at funerals, and it is included in the list of instruments in connexion with the gift of prophecy. Double pipes have been found in the tomb of the Lady Maket, *circa* 1100 B. C. Machol probably means a flute, though it has been translated as "dances" or "dancing". It is frequently associated with *toph,* e. g., "cum tympanis et choris". St. Jerome translates it as "per chorum", and Aquila renders it "for dancing". Mahalath or Machalath, which occurs in the titles of Psalms 53 and 88, has received various interpretations, but it is not improbable that it has a musical significance and probably refers to Khalil. In the case of "Mahalath Leannoth", the addition of *leannoth* (to answer) would appear to signify *antiphonal* singing in which one class answers the other.

Chapter VI is devoted to the Ugab or Organ. This instrument is in reality a development of Pan's-pipe, a collection of vertical flutes, blown across the open ends. It is not unlikely that the Greek μόναυλος was furnished with some kind of whistle-head. To those who object that the organ was not known in the first century of the Christian era, it is merely necessary to quote Ctesibeus and Hero of the second century before Christ for the Hydraulus or water organ, while it is certain that the Magrephah, which stood in the Temple of Jerusalem, and which had ten pipes to each note, was a pneumatic organ. Strangely enough, the word Ugab has three distinct renderings in the Septuagint, namely, Kithara (Gen. 4: 21), Psalmos (Job 21: 12 and 30: 31), and Organon (Ps. 150: 4)—that is to say, Guitar, Psaltery, and Organ. Although Stainer could not trace the use of organs in Christian churches prior to the sixth century (580), we have quite a

number of references to the instrument in the fourth century. Neither form of organ was the Mashrokitha or Mishrokitha, referred to in the third chapter of Daniel (verses 5, 7, 10, and 15). Its Greek rendering is Syrinn.

Chapter VII deals with the Sumponyah—which has been absurdly translated as "dulcimer" in the Authorized Version. Stainer and Galpin both agree that the Sumponyah, also known as symphonia, was a bagpipe. It is akin to the Arabian Souqqarah, and was blown by the mouth, as was also the ancient Irish Piob, and the Indian Magoudi. Professor Garstang discovered a sculptural Hittite slab at Eyuk, dating from 1000 B. C., in which is seen a figure playing on the bagpipe or sumponyah. M. Galpin suggests that the figure really represents "a jester with a performing monkey", but there seems little room for doubt from a close examination of the slab or of the photograph of same now before me. Professor Garstang adds that the instrument is clearly a bagpipe of the kind referred to in the Acharnians of Aristophanes:

> And do you, all of you
> Bumblebee pipers from Thebes
> Blow the dog's tail with your horn-pipes.

Chapter VIII treats of the Keren, Shophar, and Khatsotsrah, the three important Hebrew trumpets. The Keren is translated as "cornet" in the Protestant version of the English Bible, but it was certainly some form of trumpet. The Shophar has survived to the present day, and is generally a ram's horn giving only natural harmonies. The Khatsotsrah was a straight trumpet, regarding which Moses received minute directions. M. Galpin is careful to point out that the *tuba ductilis* of the Vulgate does not refer to a "drawn out" trumpet or trombone, but refers to the fact that the Khatsotsrah was formed of "hammered" metal instead of cast, just as the Cherubim are stated to be "ex auro ductili", or of beaten gold.

Chapter IX is concerned with Tseltslim, Metzilloth, and Pha-amon. Tseltslim means cymbals, a very ancient instrument, whereas Metzilloth and Pha-amon are regarded as bells or gongs. In the majority of cases, however, Metzilloth

is translated by "cymbals". Others incline to the idea of "castanets" or "nakers". Although Sir John Stainer equated "nakers" with castanets, the real interpretation is "drums". Moreover his derivation of "naker" from the material of which they were made, *nacre* being the French, and *nacar* the Spanish for "mother of pearl", cannot stand, and it is now agreed that Naker comes from *nacairê,* the name of a drum used by the Saracens and Arabs. M. Galpin adds that the use of bells was common in Asia long before they were to be found in Europe.

Chapter X discusses Menaaneim, Shalishim, and Toph. Only one reference occurs of Menaaneim, in II Sam. 6: 5, and it has been wrongly translated "cornets". The Revised Version gives "castanets" in the text and "Sistre" ("sistris" in the Vulgate) in the margin, and we are safe in assuming that the instrument was a *sistrum*—akin to the crotala of the Greeks and Romans. The Shalishim or Shalish is variously rendered as a triangle, a Sistrum, and a fiddle. Stainer inclined to the view that it actually was a triangle, but recent research equates the Shalish as a three-stringed instrument, probably the long-necked guitar or tamboura. As to the Toph there is scarcely any room for doubt: it was a hand-drum. Stainer believed that the ancient drums could not be tuned, but M. Galpin points out that the Egyptians knew the use of bracing cords for tightening the skin heads of drums, as these were still attached to an ancient instrument found at Thebes in 1823. The use of the Toph at weddings is alluded to in the First Book of Maccabees.

Chapter XI touches on a vexed question, the vocal music of the Hebrews. This is a subject which needs further investigation, and the most that can be said is to leave the reader to judge how far the Hebrews caught the artistic spirit of their age. It is doubtful if the vocal music of the Temple was anything more than an irregular chant or cantillation. The oldest traditions of the Synagogue are found in the Neginoth—accentual cantillations of Scripture said to be evolved by the Massoretic school of Tiberias in the seventh century, from tradition. Although clearly defined traditions have come down as to the psalm singing in the second Temple, we can at best only theorize about the manner in which the

Psalms were rendered at the time of the first Temple. However, it is not unlikely that most of the instruments here enumerated were used, and that dancing of a solemn character found an accompaniment to the rhythm of the music. As to the musical system of the Hebrews, it was doubtless equal to that of Assyria, Phoenicia, and Egypt, and, if conclusions may be drawn from the scales still produced by ancient flutes and reed-pipes, the Temple music was based on a seven-note diatonic scale, and had chromatic and enharmonic intervals.

There are four valuable appendices. Appendix I gives the Classification of Musical Instruments: strings, wind, vibrating membranes, and sonorous substances. Appendix II gives the Hebrew names of known musical instruments mentioned in the Bible, with the usual Greek and Latin renderings found in the Septuagint and Vulgate versions. Appendix III gives the principal passages in which musical instruments are mentioned in the Bible; and Appendix IV gives the Accents of the Hebrew Bible, based on Driver and Ewald. An additional note deals with the Shophar in the Synagogue. There is also a good index.

It will thus be seen that the new edition of the *Music of the Bible* is almost a new work, and it will prove of the greatest advantage to those interested in the subject. There are over one hundred illustrations in the text, as well as music examples, and there are eleven plates of ancient Babylonish, Hittite, Egyptian, Minoan, and other instruments.

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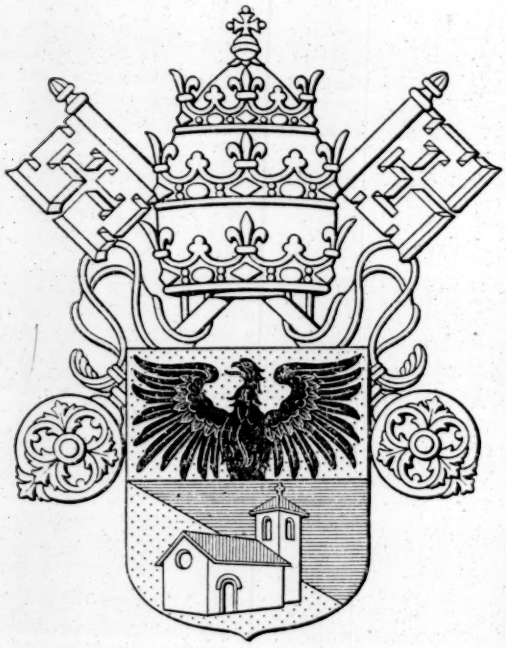
THE ARMS OF BENEDICT XV.

An Introduction to the Study of Papal Armorials.

II.



IN view of the fact that the arms of His Holiness Pope Benedict XV will presently appear in many American churches and other buildings under ecclesiastical control, it may be well that artificers in stone, fresco, glass, etc., and the clergy and architects who commission these craftsmen, be helped to understand somewhat more clearly than at present seems the case, the essentials of papal heraldry and its flexibility. The popular errors in connexion with this subject are so many and so deeply rooted that I have space to discuss but a few of them, and only those which seem most important from an architect's point of view.

First, however, it may be useful to explain in part how these errors have generally arisen, a matter very clear to the student of the history of heraldry but one well nigh of hopeless

confusion to the uninitiate. Woodward[1] exclaims with some bitterness: "Manuals of, and Introductions to, Heraldry have been sufficiently abundant. For the most part compilations from their predecessors, and showing very little original investigation or research, the *crambe repetita* has been dished up *ad nauseam,* but more advanced treatises . . . dealing more fully with particular branches of the subject than is possible in a general work, have been very few and far between." Since the Protestant Reformation English heraldic writers have had little concern with Catholic armory. Indeed, apart from this work of Woodward's, now hard to procure, I do not know of a single book in English, other than mere lists and studies of episcopal blazons, that deals exclusively with the confused subject of ecclesiastical heraldry. And Woodward's book, the work of an Anglican and a very conscientious scholar, unfortunately bristles with inaccuracies when distinctively Catholic heraldry is involved. More accessible to Americans is the avowedly cursory article on ecclesiastical heraldry in the *Catholic Encyclopedia,* by Mr. A. C. Fox-Davies. The author, a Protestant, had obviously little or no access to Catholic "original sources", and was at no pains to do more than expound Anglican usage and rehash Monsignors Barbier de Montault and Battandier. The illustrations, signed by Mrs. Fox-Davies ("C. Helard"), are largely literal reproductions from drawings by Herr Ströhl,[2] with no credit given. This article is a wholly regrettable feature of a distinguished publication.

In French there have been a number of minor writers on ecclesiastical heraldry, but it is advisable to take most of these *grano cum salis.* No other country, I think, has been so prolific of amateur heraldists who, innocent for the most part of scholarship, have been willing, in Woodward's phrase, to dish up the *crambe repetita* of their predecessors *ad nauseam.* Often the titles appended to these authors' names will impress the unwary: "Membre du Conseil Héraldique de France" is one of the most imposing and frequent. It has a reassuringly "official" sound—until one learns that the "Conseil Héraldique", recently defunct, was simply a voluntary association

[1] *Ecclesiastical Heraldry,* by John Woodward, LL.D. Edinburgh, 1899.
[2] *Heraldischer Atlas,* von H. G. Ströhl. Stuttgart, 1899.

of amateurs whose enthusiasm, judging from their publications, frequently outran their scholarship, and whose status had nothing whatever "official" about it. I have yet to find a work of first-class original research emanating from this source. Most of the writers go back to Vulson de la Columbière,[3] and then embroider one upon the other. Our Anglican friends have a pleasant term which they apply when one or another of them adds to his service some hitherto unknown or unaccepted bit of ceremonial or symbolism: they call it "fancy ritual". Among a small wing of the "High Church" party each tries liturgically to be "more Catholic than the Pope", and the results are sometimes astonishing. Well, with us Liturgy is a well-ordered science; but in heraldry, because of the very few authoritative decrees on the subject, we have many "fancy ritualists", each, seemingly, feeling in honor bound to read into the simple forms of ecclesiastical armorials more pious symbolism than his predecessor, and, when it comes to papal armorials, each striving, apparently, to be in his explanations "more Catholic than the Pope".

I wish to quote a certain number of statements from these wholly well-intentioned "fancy ritualists" and then to compare them with the actual official heraldic usage of the Sovereign Pontiffs. And I shall in most instances base my own conclusions on the pontifical coinage, for this reason: I know of no other continuous series of contemporaneous papal heraldic "sources" of equal authoritativeness or accessibility. To an heraldic archeologist an armorial seal is of the highest evidential value; but the Popes have never used seals bearing their official arms. The arms on papal monuments are of great weight with the student, but the evidence of these is not always strictly "contemporaneous", the funeral monuments in most cases being erected after the decease of the Pontiff, and the accuracy of the heraldry at times hinging chiefly on data supplied to the artificer by minor officials. But the papal coinage, armorial since John XXIII, 1410, furnishes us with evidence in each case necessarily contemporaneous and necessarily authoritative. To question the evidential validity of a papal coin issued with the official sanction of the Sovereign Pontiff

[3] *La Science Héroïque*, par Marc Vulson de la Columbière. Paris, 1644.

would be a fatuity from which even the most confirmed heraldic "fancy ritualist" would shrink. We have, then, a series of authoritative original sources the testimony of which cannot be impugned; and I shall draw freely from the great (and costly) work on the Vatican numismatic collection published at the command of Pius X.[4]

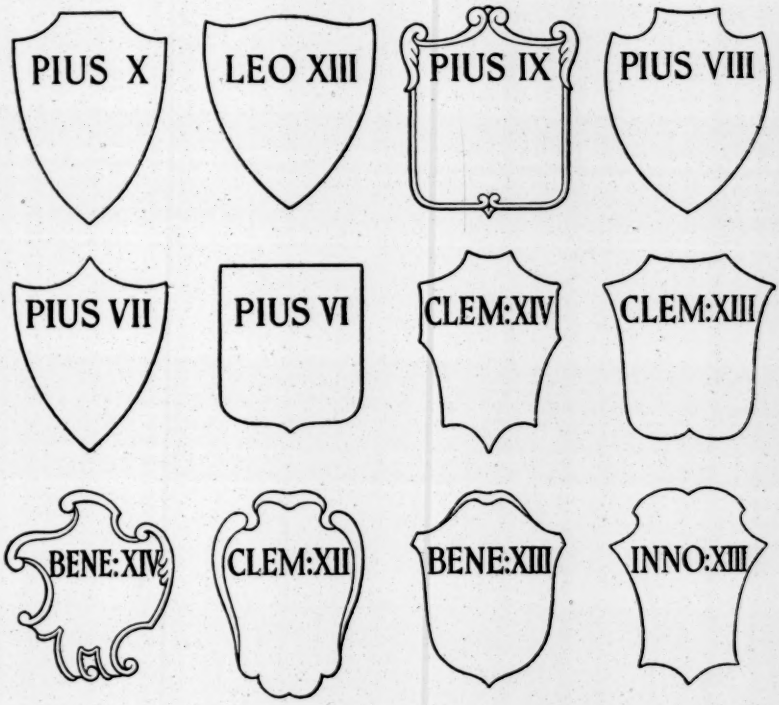
First as to the papal shield. Vulson de la Columbière, writing in 1644, gives the papal arms on an oval cartouche. His chief book, one of the most beautifully printed French works on heraldry in the seventeenth century, had an enormous vogue—and for nearly three hundred years most subsequent French writers have, parrot-like, repeated this oval, some even giving a symbolical reason why the Popes do not use a shield. A recent writer, an ecclesiastic, states with confusing brevity: "The Pope's escutcheon or shield is oval in shape". As a matter of fact the Pope's escutcheon or shield is nothing of the sort. The Pope's shield is a shield and his oval cartouche (on which his arms often but not at all necessarily appear) is an oval. The point involved is, fundamentally, not in the least an heraldic one, but one of architectural or decorative style. We owe to the Italian Renaissance, and, chiefly, to Bramante, the introduction of the architectural "cartouche" in papal heraldry. Before then, as any student of Gothic architecture knows, heraldry as a decorative adjunct of architecture was treated with a simple, effective realism: the stone was carved and painted as if an actual tourney shield was hung up, without additional framing or embellishment other than, at times, its own proper, heraldic "external ornaments" of mantling, etc. The angles of the shield lent themselves perfectly to the style of architecture of which they became a part. With the Renaissance, however, it became obvious to architects and decorators that the severely simple forms of actual shields did not always lend themselves harmoniously to this new style. The shields were therefore modified and brought into harmony with the other architectural details; often the shields were frankly abandoned and the heraldic figures were placed immediately upon a decorative panel, scroll, cartouche—whatever seemed most effective. The ovoid cartouche lent itself per-

[4] *Le Monete e le Bolle Plumbee Pontificie del Medagliere Vaticano,* da Camillo Serafini. Milano. Vol. I, 1910; Vol. II, 1912; Vol. III, 1913.

fectly to Bramante's style; and, of course, the general decorative character of the two most important papal structures in Rome, St. Peter's and the Vatican, was fixed for all time by this genius. Now right here must be sharply drawn the distinction between heraldry *qua* heraldry, and heraldry as a decorative adjunct to architecture. When heraldry is involved simply *qua* heraldry, that is when there is no question of conforming for the sake of decorative consistency to an arbitrarily determined "style", a coat-of-arms inevitably presupposes a *shield,* whether the arms are those of the Holy Father or those of his humblest armigerous subject. And both good taste and common sense dictate that the shape of shield to be employed shall correspond to one of the simple forms in actual use when heraldry was a practical operative matter, and not an affair of closet speculation or architectural experiment. When, however, the problem is purely one of decorative consistency, the craftsman is wholly at liberty to bring his shield or cartouche into harmony of line with whatever decorative style is for the time being paramount.

It is therefore due merely to the operation of ordinary good taste that in buildings with the particular architectural character of St. Peter's and the Vatican the papal arms should appear in decorative forms consistent with their environment. It is also perfectly natural that in the engraved headings of briefs, etc., issued from the pontifical palaces and offices, the same decorative heraldic style should persist. But it is a gross error for architects and other designers (and for writers on heraldry!) to feel, because the only example of the current papal arms they may have seen approaches, decoratively, this Renaissance, "Bramante" type (as does the heading of the "Analecta" in THE ECCLESIASTICAL REVIEW), that this form is the only proper one and rigidly prescribed. Blindly to follow this view is often to mar otherwise admirable work. For example, on one of the façades of the beautiful Gothic building of Boston College, designed by the distinguished architect Mr. Charles D. Maginnis, are seven coats-of-arms. Six of them are properly on Gothic shields; the seventh, the arms of Pius X, is, improperly, on a Renaissance cartouche, so cruelly out of harmony with the style of the building that it sets one's teeth on edge. The architect is to be acquitted of

blame, for on the original proposed drawings the design was a correctly consistent one. I adduce this strikingly unfortunate instance merely because this kind of error will constantly be repeated until the point I am discussing becomes perfectly clear to the clerical mind.



TYPES OF SHIELD USED BY SEVERAL MODERN POPES.

On the earliest armorial papal coinage, the simple Gothic shield is invariably used (of the shape called " Irish " by the same recent writer!). Not until the coins of Alexander VI, who commissioned Bramante to paint his arms over the Porta Santa of Saint John Lateran, does the oval cartouche appear. And on some of his coins the original shield is retained. Julius II's coins also show the oval, and then nothing but shields appear until the coinage of Paul III who uses the cartouche, but only on his minor coins. But it is needless to run through the long catalogue in detail. From it anyone not

blind can see that the papal heraldry has constantly, like every other heraldry, involved shield forms. For the sake of the doubting I have carefully redrawn the types of shields used by twelve modern popes: ten are drawn from their coinage; that of Leo XIII is copied from the papal arms embroidered on the fanons of that Pontiff's Jubilee tiara; that of Pius X is from the arms stamped on the bindings of the numismatic volumes, already cited, published by His late Holiness' command. Each shield, of course, was accompanied by the tiara and keys, but these are omitted from considerations of space. From these shields any student of "styles" can see how even the papal arms have been affected by successive decorative fashions. In the shield of Benedict XIV he will recognize the gay, fantastic style known as "rococo" or "Louis Quinze", in that of Pius VII an echo of the pseudo-classical, so-called "Adam" style of the last quarter of the eighteenth century (called by the before-mentioned writer the "Swiss and American" form of shield!), etc., etc. Some day, perhaps, but at the cost of wearisome iteration, we may get rid of the heresy that the Pope's "shield" is necessarily an "oval".

Like the papal shield, the tiara has also given our heraldic "fancy ritualists" much material for ingenious speculation and assertion. One is perhaps as good as another for a text. Let me translate from the Baron du Roure de Paulin,[5] "Chancelier de la Convention Internationale d'Héraldique" (no corporate name is too magnificent for these societies of amateurs to assume!). Speaking of the crowns of the pontifical tiara he says: "The *fleurons* have nearly the form of those of ducal coronets: one must take great care not to give them the appearance of fleurs-de-lis, as many French artists generally do." Here again the testimony of the papal coinage is useful. While it is true that on a majority of the coins the fleurons of the tiara are of the conventional form resembling the so-called "strawberry-leaf" of ducal coronets, yet coins of Sixtus IV, Clement VII, Alexander VII, Clement IX, Clement X, and others, show fleurons that an heraldic numismatist would unhesitatingly call fleurs-de-lis. However, I myself have not taken "great care" to avoid this form in my own drawing of

[5] *L'Héraldique Ecclésiastique*, par le Baron du Roure de Paulin. Paris, 1911. P. 11.

the tiara, for the simple reason that in it I have closely followed not heraldic drawings but a photograph in my collection of the actual Jubilee tiara of Leo XIII, on which the "fleurons" *are* fleurs-de-lis! The truth of the matter is that on this point, as on others, a certain amount of freedom has always been exercised. The crowns on one or two papal tiaras of the coinage show merely the old plainly-pointed coronets known to heralds as the "antique crown", a form still borne by many of the Roman princes. A designer to-day may fairly legitimately use whichever of these three cited shapes he pleases, although the last-named may well be abandoned as too exceptional. My only point is to indicate the decorative flexibility of these papal armorials—and the folly of generalizing, as do many of these writers, on insufficient data.

Again, however we may explain, archeologically, the origin of the tiara or, liturgically, its significance, we need not, as students of heraldry, pay undue attention to somewhat confusing statements like the following: "The three crowns, by heraldic tradition, and as can be *seen* [italics mine] on the tiara of the Pontifical Jubilee of Leo XIII, 1902, are of three different orders: the larger and lower one is a royal crown of fleurs-de-lis, the middle is a princely or ducal coronet, and the upper a count's coronet." Now the ornaments surrounding the rim of a ducal coronet are usually "strawberry-leaf" fleurons and those on the majority of counts' coronets large pearls. If the statement of my clerical friend, whom I am once more quoting, means that the three crowns are of different "orders" in the architectural sense of (visible) "forms", we have obviously been studying different tiaras of Leo XIII, and my friend's singular example is unknown to me. The confusion is probably one of language (my friend being a Swiss); for on every official version of the tiara which I have seen, actual or represented, the three crowns have been substantially uniform in design. So, also, different heraldists will give you different directions for the colors and ornaments of the tiara: it is at times of white stuff, or of silver, or of gold, with gold and jeweled crowns; it is lined with white—it is lined with red; the fanons are of white silk, of blue, of silver, etc., marked with from two to half a dozen black crosses. (The fanons of Leo XIII's tiara are, as before mentioned, sim-

ply embroidered with his arms.) Well, whatever kind of tiara the liturgist, on the one hand, or the heraldic "fancy ritualist", on the other, may construct, the conscientious heraldic craftsman may comfortably go ahead and within reasonable limits suit his own fancy. The tiara on Pope Benedict's letter heading, from which I have derived His Holiness's armorial bearings, is wholly of gold with silver fanons; as for the black crosses, we may safely put them aside for use on the archiepiscopal pallium.

Finally, as to the keys. Here our "fancy ritualists" break loose with a vengeance, but I will spare the reader the amazing intricacies of the minutiæ they insist upon. Vulson de la Columbière was content to state that both keys are of gold. I am content to state that on the Holy Father's letter heading both keys are of gold. But in between is a vast array of heraldists insisting that one key *must* be of silver, and giving an astonishing number of reasons why. As a matter of fact, on many Roman monuments one of the keys *is* shown as silver, but one will find perhaps an equal number on which both keys are gold. Here, again, is a reasonable freedom. For my own part, I cannot see why these heraldic sentimentalists do not go to the logical extreme of their fancy, and make one key of iron or some even "baser" metal. But as a certain number of the Sovereign Pontiffs have been satisfied with the mere symbolism of two keys, *tout court,* irrespective of their tinctures, it would seem a matter of supererogation to insist on being "more Catholic than the Pope" in this respect. So, too, "the wards must always open in crosses": but the wards on many papal coins do not—it is enough that the keys are keys. Still, the symbolism of this point is so natural, and is found on so many examples of papal armorials, that it may well be carefully retained. Again, the keys "must" be tied together with a cord ending in tassels, of red—of gold—with some few authors, of blue. But the papal arms are often officially displayed without this cord (there are many examples in the coinage). Once more we are permitted a reasonable freedom; on some styles of design the cord is a very graceful addition, on others it would not be. The cords on the Holy Father's letter head are of gold. The position of the keys excites some writers who declare that they must always appear wholly

above the shield, between it and the tiara; others permit the shafts of the keys to descend behind the shield, the handles appearing half-way down. Here, once more some definite, recondite "symbolism" is involved. M. du Roure de Paulin on this point is very positive: to cross them their full length behind the shield—with the handles on the base line—is, he declares, a gross error—"une faute lourde".[6] I have not the temerity, however, to convict Pius VII, for example, of "gross error". In the illustration of one of his coins you will see how that Pontiff has permitted his arms to be displayed in a manner that would shock the good "Chancellor of the International Heraldic Convention". With this I shall rest my case.

From the foregoing discussion of papal blazons and the varying forms of the papal heraldic external ornaments, I have tried to show, first, how simple, rational, and clear have been the armorials of the Sovereign Pontiffs from Lucius II to His Holiness Pope Benedict XV—how free in their "charges" from the sentimentalities of the imaginative as opposed to the scientific students of heraldry. Secondly, how flexible has been the artistic rendering of these armorials, the Pontiffs permitting, within a definite range, the artistic temper of each age to express itself naturally in the decorative forms of their own armorials, serenely unhampered by the sciolistic "rules" with which self-constituted "authorities" have sought to restrict the practice of even papal heraldry.

The twelve coins in my illustration I have chosen either for their beauty, for their heraldic interest, or because they illustrate some point which I have endeavored to make clear in the foregoing discussion. They should be of high value to architects and other designers, as they express a variety of decorative styles and fall within a wide range of dates, as follows: 1. Benedict XIV, 1740-58, full rococo: note the absence of key-strings; 2. Clement X, 1670-76; 3. Sixtus IV: note the position of the keys; 4. Pius VII, 1800-23; 5. Leo X, 1513-22: note the lion-heads as handles of the keys; 6. Innocent X: note the Guelphic "chief" of fleurs-de-lis; 7. Innocent XI, 1676-89: note "the chief of the Empire", and the

[6] Op. cit., p. 12.

very graceful arrangement of the key-strings; 8. Alexander VII, 1655-67; 9. another coin of Leo X: note the lions, a unique instance of supporters on the coinage; 10. Innocent XII, 1691-1700; 11. Martin V, 1417-31: note the size of the tiara and its fleur-de-lis crowns; 12. Clement XI, 1700-21.

In conclusion, I would point out the fact, for the benefit of a few of our Ordinaries who have undoubtedly been misled by untrained amateur heralds, that a representation of our Saviour, of Our Lady, or of any Sainted Person, has never appeared on a papal coat-of-arms. *Reverentiae causa,* one would never appear on an episcopal shield, if the true nature of heraldry were more generally apprehended.

PIERRE DE CHAIGNON LA ROSE.

Cambridge, Mass.

SOCIALISM OR FAITH.

XVI.—THE HEART OF A MAN.

IT was New Year's Day on the hills. A cleansing, freezing wind came sweeping down from Orrin mountain, down across the lesser uplands, cleansing all things. It brushed the light snow from the brows of the hillocks, leaving them bare and bald, and carried it down on its breath, a biting, bitter-sweet breath, to the valley.

A clear day, a cold day, a day when earth was as clean as heaven; a day white and bright lay like a new page for the New Year to begin upon. It was a day to set forth illimitable promise. All things might be done. All things were new. All dead things were buried, covered; a clean, sweet new sheet was spread over all.

Now let all men begin anew! A new life, a new heart, a new hope!

The diamond-dust snow crystals in the air bit into the nostrils and the throat. The breath of the wind was death to every thing that was unsound or unwholesome. But to healthy things it was life. It was spirit. It was courage and vigor. To the body, it was stamina and blood and strength. To the soul, it was a restless, irrepressible prompting for growth, for a bigger, better life; indeed, for a New Year.

PAPAL COINS FROM THE VATICAN COLLECTION

Nonie Gaylor was alone on the hill in the Catholic cemetery. She was half kneeling by the side of a little evergreen, carefully trimming off its rusted branches, so that it might be all fresh and green and glad to the New Year.

She was talking to Harry Loyd. She was sure that—where Harry was—he knew all about things. But then, how could he know all about things, just as they were, unless he heard them from her. There were so many things, and little meanings of things, that he could not possibly get right except from her.

His grave lay just at the foot of the little evergreen bush. But she was not thinking so much of the grave. She was able to shut her eyes and just feel that Harry was near and listening. She told all her little things to the evergreen as she worked lovingly among its branches.

Harry had to know all the things that had been happening in Milton. How John Sargent had arranged his Christmas presents. How Harry's brother, big, fierce, dour, Jim Loyd had taken Milton and all in it by the throat. How he had tried, tried with his hands, to kill John Sargent; and how God would not let him. And then how Jim Loyd and herself had knelt beside John Sargent and sent him away to God with a message for forgiveness. How they had all stood on the brink of terror, and chance had come staggering along on the arm of destiny and had changed everything. How the New Year, the new time, the new hope, had come for all of them.

Harry would want to know, from her, about it all. Now she could tell him how much his going had had to do with everything. She had not understood that before. And she had been very near to blaming God. Now she knew better. John Sargent had let her see how it had all worked out from that night when she had given Harry a good-night kiss and sent him whistling down the road with a prayer breathed after him. Now she could tell him how it had not been all in vain.

How blythe and brave her Harry had been that night, when they had found that they must wait a long time for each other. And she had been heart-sick and a little rebellious, because they had to help others and wait for their own happiness. How gaily he had said, "You're worth waiting for, Nonie: and old John W. Wait has nothing on me".

She fondled the boy's airy words over on her lips, as she had done many times; and as she would do so many, many times in the long roll of the years to come. And then, when she had told him everything, even down to the last word that John Sargent had growled at the world in his will, she prepared to go. Giving the little evergreen a final pat she said, half aloud:

"We'd have had to wait, anyway. Now we'll have to wait a little longer. You don't mind the waiting, do you? And I —it won't seem so long. Tell me, dear heart, that it won't seem so very long." But the evergreen only shivered a little in the North wind.

From the River Road a private road turned off and ran in between the two cemeteries. On the other side of it, stretching away up the far hillside, lay the general cemetery of Milton. As Nonie Gaylor stood up, a man was coming up the private road. He was a big man with a dark head and enormous, wide-spanning shoulders, who walked slowly with his eyes down upon the road beneath him.

It was Jim Loyd. She wondered. It was not like him to be coming up here on a day like this, or on any day. She supposed, of course, that he was coming here, for the road led nowhere else. But when he had come almost opposite her in the road, he turned, and climbing the stile on the other side of the road went into the other cemetery. In a moment she saw where he was going. Across the road, almost opposite to where her Harry lay, there stood an enormous, rough-cut, stark boulder of dark granite. Old Milton Sargent had seen it cut out of the heart of the hills. His bones had now lain under it for many years. Beside it was a new grave, showing up raw and brown through the drifting snow. At the foot of the new grave Jim Loyd stopped and stood there; bearing his black head to the North wind.

Nonie Gaylor watched him. He had not seen her, but she did not feel that she was spying upon him. She watched him frankly, and as she watched she saw the lines of his face and his great, rough figure soften, as though a galling burden of years had suddenly been lifted from him. And she understood. Through a rush of choking tears, she half smiled—a pale, sorrow-bitten little smile, nevertheless, a smile, of un-

derstanding and mothering sympathy. Big Jim Loyd was as foolish as she—coming to say things to the voiceless dead! How far away now seemed that time when she had feared this big man with his burning eyes and his grim, clamped jaw!

Now she began to understand how it was that he could come and talk to John Sargent. There had always been a sort of rough likeness between the two men. She saw it now—the same dark ruthlessness in the looks of both; the same unblinking way of fixing their eyes upon the thing they wanted, and going forward to take that thing, no matter what the cost; the same hard, contemptuous scorn of the ways and opinions of lesser men. Brothers in the mold they had been. She wondered if the leaders of men had always to have those same tyrannical, hard-driving ways. Were those the only ways in which men could be ruled and handled?

And what a fight these two men would have shown to the world if they had been put into it with equal weapons. They would have split the world between them. But, no, she remembered. They would not do that. They would not have divided anything, those two. They would have fought until one had killed the other and had taken all. But, if they had been friends, standing together in some great cause! Or, if they had been father and son!

Then she remembered that John Sargent had a son. Would idleness and money and the lure of life have done the same things to Jim Loyd—had he been born to them—that they had done to the actual son of John Sargent? Or would Jim Loyd, supposing that he had been educated and trained to take John Sargent's place in the world, have developed the same grasping, self-centred hunger for wealth and power that had made John Sargent what he was? She did not know.

How strange it was that the world should have so many jagged edges that would not fit together in any place. Just as you had one little part nicely arranged, you suddenly found that the whole thing was wrong everywhere else.

Loyd lifted his head, and, turning, saw her. He came out to the road and crossed over to where she was.

"Happy New Year, Nonie!" he said in a strange, quiet voice.

"I hope so, Jim; for us all," she returned thoughtfully. "I've just been telling Harry all about everything." She had not the slightest fear that he would wonder at her or fail to understand. Loyd stood uncovered looking down at the little bush that she had trimmed and at the whitened grave beneath it.

"It had to be so, I guess," he said finally, turning to her. "I suppose there was no other way. It had to be just so." The Jim Loyd who spoke was a man different, irrevocably different from the man that she had known. His eye was still steady. His head was held as high as ever. He looked, perhaps, stronger than ever. But it was a look of tried and chastened strength, a strength that knew that, after all, there was something that could curb it, something that could conquer it in the end. It was a strength—the greatest of all strength—that bowed itself to the hand of God.

Unconsciously he had taken the thought against which she had been rebelling a little—she could not see why God could not have arranged a world in which there were fewer jagged edges—and he had accepted it without question. The Jim Loyd of old had never accepted anything without question.

"It's all a challenge to us, Nonie," he said, after they had taken their silent leave of the dead. "He challenged us, and all the world will challenge us to make it a better New Year, to do better than he did."

"Can we do it, Jim?" she asked, as they came out into the road and started for home. "I know that I can do a great deal for the women. I am sure that I can save a lot of the hardship. But can we do it? It will take money. And was he right, when he said that there would be no profits? Can that be so?"

"No." Loyd spoke simply, with the assurance of one who has studied and who knows his ground. "He was wrong in that. At first the profits will not be as big as he has sometimes made. We have to look for that. We'll have to spend a lot of money, changing things. And we'll have all the big interests against us from the start. They'll spend money like water to down us. Because Mr. Sargent did just what he thought he would do. He threw an everlasting scare into all the big men who are making money out of labor. They will never forgive him. And they'll never let up on us.

"All the big iron and steel men are swearing agreements among themselves this minute not to sell us materials. But it's just as he said. Rich men can't hold together long. Their money, and the fear that they'll lose money won't let them. Some one of them will always sneak out of the agreement and sell to us. And he won't do it for the sake of the money either, that's the funny part of it. He'll do it because he's afraid some sworn brother of his may beat him to it."

"And are we all Socialists now, Jim?" the girl asked. "Somebody said we were."

"Socialists?" Loyd looked down at her, as though the word were new to him. "Nobody's a Socialist when he's got what he wants." The girl recognized the old Loyd in the words.

"No. That aint right, either." He caught himself up sharply, and Nonie Gaylor remembered that she had never before heard this man correct himself. "That aint fair: Socialism aint all just an appetite and nothing else. But—" he started to make it clear, only to find that he had not the words.

"I don't know," he began again. "But I think it's this way. Everybody in the world is a Socialist, if you'd let him have his own brand of it."

They had come now to the River Road, and both instinctively turned back for a look up the hill. It was Loyd who spoke:

"It all had to be—had to be, I suppose. But I don't know. I'd—I'd like to be able to wish away some of it." And she knew that some of the things which had been done had left a mark upon Jim Loyd which he would carry forever.

She turned quietly toward home, saying: "Our business now is to live and work. The rest is already in God's hands. He will look to it."

They went down the River Road, to begin the New Year, the new time of life, and work and service for men and women.

"You're a very busy man; I'll not stop to-day; I'm on my way to the train now," said Father Lynch, as he poked his head unannounced into the Dean's study where the latter sat writing a letter.

The Dean rose and hurried to place the favored chair for his friend. Because Father Lynch had come for what he knew would be an uncommonly interesting session of the monthly court which he held over Dean Driscoll and the Dean's doings—from which horses could not have dragged him away—it took an unusual amount of insistence, and some physical force, to get him relieved of his coat and seated. Even then, he continued to protest that—from all he heard—the Dean was too busy, too deeply engrossed in large affairs, to be interrupted. Finally, however, he settled down and opened his court. Without preface he made his charge.

"So you have gone over to the tents of Israel!" he said, eyeing the Dean sternly. "A man like you," he continued, giving the Dean no time to answer, "that could never keep two dollars of your own together, going into dealings at your time o' life with a—a Jew!"

"Oh," said the Dean, catching the drift of the argument, "you mean the business of Mr. Sargent's will. Well, you see, Father Patrick, there isn't much for the executors to do. Mr. Sargent provided for everything so thoroughly that our work is purely mechanical.

"Seriously, though," the Dean went on to explain, "the selection of Mr. Oppenheim showed remarkable foresight and insight on the part of Mr. Sargent. Mr. Oppenheim is a man of great wealth, with his fortune so placed that he is, so far as is possible, independent of all the combinations of great interests. There is no wiser or shrewder man in all America. And he is a Hebrew. This last means that he is of a race of people in whom respect for the wishes of the dead is one of their most indelible traits. No people in the world, perhaps, is so faithful to obligations placed upon it by death than is the Hebrew race.

"As you know, Father, John Sargent's fortune, the Milton Machinery Company, was not merely a manufacturing plant. It was a great financial institution, with its own banks and its trolley franchises and its real estate here. The financing of such an institution, with the enormous credits that it must carry, requires the highest order of money genius. Without the strength and counsel of such a man as Oppenheim we should be helpless. By securing a man such as Oppenheim—

and securing him by an inviolable and sacred obligation—Mr. Sargent has left us in a position where we need fear nothing. To me, it is the very strongest proof that John Sargent, in spite of all, really meant to do a great and lasting thing with his money."

"Dean," said Father Lynch accusingly, "I am not being told the facts! It is inconsistent; all of it!" He had the air of a judge the dignity of whose court is being trifled with.

"John Sargent wrote that will three months ago," he reviewed severely. "He came back here and took back his mill from the Governor on the strength of a promise that he made to the Governor. He intended to break that promise. He began to run his mill like a fiend. You'd think his main object was to crush and maim as many men as he could. All this I have on your word.

"He used the machinery of the county to drive an innocent man to state's prison. He had you held up and pilloried in open court before the country. On Christmas Eve, itself, he turned out his old hands that had made his fortune, men and women, to starve through the winter. With his own hand he killed the little man.

"And all that time there was lying in his desk this will—a will that puts your Jim Loyd in a place of honor, his particular enemy! He gives his fortune to the people he was trying to kill and starve. He leaves you, another enemy, in the place of nearest friend.

"Do you expect any sane man to believe all this? It's out of all reason, I tell you, Dean. No man, no madman, could be so inconsistent! You have not told me all," he charged flatly.

The Dean was silent for a moment. What was there to say? Father Lynch was in the right. Nothing could explain the contradiction between the things that John Sargent had done in those last months, and the will which had all that time lain in his desk. He himself had known the man. He had stood beside him and talked with him when he was dying, but he was as far from understanding as Father Lynch could be. Finally he said gravely:

"You are right, Father Patrick, there is one thing that you were not shown—one thing that could not be brought into

court. Without that, all the rest is wrong and contradictory and unbelievable. It is—the heart of the man. He took that with him—to show it to Almighty God. He trusted no man to see it."

This was ground on which Father Lynch had no jurisdiction over the Dean. They had come to the confines of the Kingdom of God, wherein, Father Lynch had always said, the Dean's proper parish lay. The two friends sat awhile in silence. Years of unbroken, unstrained friendship lay back of them and between them. Their understandings went beyond the range of clumsy words.

"I do not understand," said the Dean, breaking the pause. "The heart of a man is a wonderful and many-folded thing. There are places in it that the man himself has never explored, that he knows nothing about. The things that a man is saying or doing or thinking, even, have little to do with what is or may be in his heart.

"I only know this: John Sargent saw everywhere 'Every man's hand against him'. His men fought him. The Governor was against him. His own friends tried to ruin him. He struck out, viciously, madly, at everyone that fought him. He was set upon bringing his enemies to their knees. He wanted to kill or crush them all. He fought as a man fights who has no hope in this life or in another—if you and I can understand what such a man feels. He fought on, without mercy and without reason.

"It may be that his will and the statement that went with it told the whole story. It may be that, of all his enemies—as he conceived them—he hated most the rich friends who betrayed him. It may be, as he said, that he gave his fortune to his workmen merely to put into their hands a weapon against all rich men. It may be that he simply wished to make his men carry on his own undying grudge against the men of his own class. He seemed to think that this was his reason. Probably it was, as far as he knew his own heart. But this was not all. No, I am certain that there was more.

"He was fighting for his life, we have to remember that. You and I know nothing about what that means to a man like him. There is nothing on this earth that could mean to us what money and power and success meant to him. We have

no way to measure the things that he did and felt. If he had been able to beat all his enemies in his own way, he would not have done what he did. If he had been granted a son after his own kind, he would not have done what he did. If he stopped to think of reasons, these are some of the reasons.

"But, beneath all these things, I believe John Sargent was in his heart a workingman. He thought he belonged to the class of rich men, the natural masters of men. He did not. He loved work done by the hands of men. He understood men who worked with their hands. In the blood, he was brother to them. He knew what they thought and felt. Near the end, even while his mind and his body were fighting them, his heart went back to them. He knew their thoughts and their longing for a chance at better things. In the end his heart wanted to give them that chance, even though his mind told him that it would do them no good, and even though his will fought against it.

"Circumstances, accidents, what you may call it, left the victory to his heart. He gave the men their chance.

"You see, Father Patrick, I am a very wise man," the Dean concluded.

"Are you?" Father Lynch asked, with such a face of wooden gravity that the Dean burst out laughing.

"I am," he said, recovering himself. "I have given you good and wise reasons on a thing that neither I nor any other man knows anything about—the heart of a man. No wise man could do more. But, when I have expounded to the full, there is still this to be said: I have seen little children holding up their hands to God for John Sargent! When we have said all our wise saws over the matter, we may well come back to that. I believe those little ones had their way. For their sakes, God did put one great and good thing into the heart of John Sargent. This, I believe."

"Amen!" Father Lynch agreed firmly.

After a little he questioned shrewdly:

"Will it work, Dean? I see the papers all saying that it is impossible, that you cannot run a year, that you will run into debt, that you cannot find markets, that you cannot get the work out of the men as Sargent did. Will it work?"

"It will," the Dean answered stoutly. "John Sargent was a strong and successful man. But there was never a time when he could not have hired a president to do all for his company that he did.

"Give Loyd one year, and, with the help that he has from Strekno and Flinn and Nonie Gaylor, he will do more with that mill than John Sargent could ever do. The papers are wrong. This is no amateur experiment. The mill will be run with as strong a hand as ever was held over it. But it will be the hand of the men themselves. Trust them. They will show you wonders."

"This Loyd is your Socialist?" Father Lynch inquired.

"He said he was a Socialist," the Dean admitted.

"And what does he say now?"

"He is not much of a talker," said the Dean slowly. "He is a man whose heart has passed through a riot of pride and fire and suffering, which he thought was the end of the world, and he has come out on the other side, only to find God standing there with His finger on it all.

"Jim Loyd was never a Socialist, in the sense we mean. He could not be.

"To-day he is simply a great man, with a world of suffering behind him, with the traces of it upon him; and with a power of good before him.

"Maybe it took something of Socialism to help make him what he is. But it took more, a great deal more, of lasting, deep faith in God to bring him through it all."

"Will you tell me, Dean: What is this Socialism?"

"Father Huetter will tell you," said the Dean craftily.

Father Huetter stood in the doorway.

"So, you've come to it, Father Lynch? Well, you're the last man we might have expected. But they all do. It's in the air. You couldn't escape it."

"I don't feel it yet," said Father Lynch; "but I might, if you'd tell me what you're talking about."

"Socialism," said Father Huetter unabashed. "You were just asking about it. Everybody is asking about it. Everybody wants to know what it is."

"Why don't they read the books. You told me to do that once. I read a basketful of them last week. A few of them

had some wise old conundrums that I used to hear my grandfather conning over to himself, back in 'sixty-eight when the potatoes were bad. The rest was bosh."

"It isn't the kind that's in the books, Father Lynch. It's the kind that's in the air. The kind that goes from one man's heart to another man's heart. It's the kind of Socialism that makes one man see the burden pressing into the other man's back; it's the kind that makes a man start and turn red when he sees a child coughing in a factory; the kind that makes a man want to fight and work for a better world to live in; the kind that wants to make the world sweeter and kinder, and fitter for Christ!"

"Dean," said Father Lynch, "this young man has got hold of a part of the Sermon on the Mount and he thinks it's Socialism."

But Father Huetter swept on:

"John Sargent did not know what he was doing! He did not know why he was doing it! He did it because he could not help it! There is a spirit stirring in this great land. It is a spirit of helpfulness and understanding. It is whispering to high and low a message which says that hopeless, helpless misery and suffering do not belong in this world. The power of that message does not lie in laws that may be written. It does not lie in constitutions that may be framed. It lies in the thousands, the millions of hearts that are echoing it. The cry of those hearts came to John Sargent when he knew it not. It made him do that which he would not.

"It is the cry of the broken man: It is the cry of the heart-sick woman. It is the cry of the hungry child. It is the cry of the unborn: all crying to be let live and love!

"And they *will* be heard!

"Socialism? This *is* Socialism—the old, old Socialism: *Thou shalt love thy neighbor as thyself.*

"Likewise: it is Faith."

[THE END.]

RICHARD AUMERLE MAHER, O.S.A.

Havana, Cuba.

Analecta.

S. CONGREGATIO CONSISTORIALIS.

Decretum de Ordinario Castrensi in Italia durante bello.

Rectus ordo et iusta ecclesiasticae disciplinae ratio postulant, ut quod in plerisque aliis regnis et civitatibus factum est, in Italia quoque obtineat, et sacerdotibus qui magno numero militibus in praesenti bello terra marique dimicantibus adsistunt, Antistes aliquis seu Ordinarius donetur a quo spiritualiter pendeant.

Quam ob causam Ssmus D. N. Benedictus Pp. XV eligendum censuit, et hoc Consistoriali decreto elegit Revmum Angelum Bortolomasi Episcopum Derbensem et Emi Archiep. Taurinensis Auxiliarem: eumque cum dispensatione ab obligationibus quibus qua Auxiliaris Episcopus tenetur, durante novo munere, Ordinarium proprium constituit clericorum et sacerdotum omnium sive saecularis sive religiosi ordinis qui in praelio aut in castorum hospitalibus seu in navibus hoc bello perdurante operam suam praestant ut sacramenta et spiritualia subsidia militibus administrent.

Hi itaque omnes, cuiuscumque ordinis sint, dum militibus deserviunt, cessante quolibet privilegio vel exemptione, memorato Antistiti qua Ordinario proprio in exercitio munerum

sacerdotalium parebunt. Facultates quas Apostolica Sedes ipsis nuperrime tribuit, nonnisi subordinate et dependenter ab eo exercere poterunt.

Ab eo pariter, non vero ab aliis, si quae dubia in sacro ministerio exercendo occurrant, consilia et directionem postulabunt.

Ad hunc finem Summus Pontifex praefato Antistiti facultates omnes necessarias et opportunas hoc ipso Consistoriali decreto tribuit et largitur.

Eius itaque erit, initis cum auctoritate militari consiliis, sacerdotes approbare qui sacrum ministerium penes militares copias sive terrestres sive maritimas exerceant, auditis tamen prius ipsorum Ordinariis, ut cognoscere valeat an tanto muneri exercendo sint pares: et eius pariter erit facultates eisdem tribuere, et data iusta causa cum militaris auctoritatis consensu pro sua conscientia ab officio eos amovere, vel a sacris interdicere, appellatione quacumque remota et monitis in singulis casibus propriis singulorum Ordinariis.

Denique cum per se et immediate Rmus hic Ordinarius omnibus postulationibus satisfacere forte non valeat, conceditur ut unum vel plures sacerdotes suos Vicarios seu Delegatos nominare valeat, cum facultatibus necessariis ut in aliqua dissita militum statione vel in classi eius locum teneant, et urgentibus necessitatibus congrue provideant.

Praesentibus valituris contrariis quibuscumque non obstantibus.

Romae, die 1 iunii 1915.

✠ C. Card. De Lai, Episcopus Sabinensis, *Secretarius.*

L. * S.

✠ Thomas Boggiani, Archiep. Edessen., *Adsessor.*

S. CONGREGATIO CONCILII.

Indultum vi cujus Ordinarii S. F. Americae dispensare valent super lege abstinentiae et jejunii, prorogatum est ad aliud decennium.

Beatissime Pater.

Cardinalis Archiepiscopus Baltimorensis nomine etiam omnium et singulorum Ordinariorum Statuum Foederatorum Americae, iisdem perdurantibus causis, petit benignam proro-

gationem Indulti S. Congregationis de Propaganda Fide diei 15 Martii 1895 ad decennium concessi et anno 1905 ad decennium prorogati, vi cuius ipse et praedicti Ordinarii dispensare valent super lege abstinentiae et ieiunii "in iis circumstantiis locorum et personarum, in quibus indicaverint veram existere difficultatem observandi legem communem abstinentiae."

S. Congregatio Concilii, auctoritate SSmi D. N. Benedicti PP. XV, attentis expositis, Cardinali Archiepiscopo Baltimorensi ceterisque Ordinariis Statuum Foederatorum Americae petitam prorogationem, in terminis et forma praecedentis Rescripti, benigne impertita est ad aliud decennium.

Datum Romae die 3 Junii 1915.

J. CARD. CASSETTA, *Praefectus.*

L. * S.

O. GIORGI, *Secr.*

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

30 November, 1914: Mr. Alexander Rawlinson, of the Archdiocese of Westminster, made Chamberlain of Sword and Cape, supernumerary.

22 December: Mr. Alexander Wilmot, Cape of Good Hope, made Chamberlain of Sword and Cape, supernumerary.

23 February 1915: Monsignors Thomas Tynan and Edward Burke, of the Diocese of Kildare and Leighlin, made Privy Chamberlains of His Holiness.

17 March: Mr. James Smith Brennan, Wilmington, Delaware, made Chamberlain of Sword and Cape, supernumerary.

26 May: R. P. Felix Guerra, of the Salesian Congregation, appointed Administrator of the Metropolitan See of Santiago de Cuba, and Titular Bishop of Hamatha.

30 May: R. P. Joseph Petrelli appointed Apostolic Delegate to the Philippine Islands and Titular Bishop of Nisibi.

1 June: The Most Rev. Edward J. Hanna, D.D., Titular Bishop of Titopolis, promoted to the Archiepiscopal See of San Francisco.

1 June: The Right Rev. Joseph S. Glass, C.M., Ph.D., D.D., Rector of St. Vincent's Church, Los Angeles, appointed Bishop of Salt Lake.

7 June: Messrs. G. Damian Leclaire and Cleophas Roy, of Montreal, made Knights of the Order of St. Gregory the Great.

8 June: Monsignor Denis Savage, D.D., Rector of St. Peter's Church, Montgomery, Alabama, made Domestic Prelate of His Holiness.

Monsignors MacQueen and John C. Meaney, Aberdeen, Scotland, made Domestic Prelates of His Holiness.

Studies and Conferences.

The Roman documents for the month are:

CONSISTORIAL CONGREGATION announces the appointment of Mgr. Angelo Bortolomasi as Ordinary for all clerics and priests, both secular and regular, enrolled in the Italian Army and Navy, during the present war.

S. CONGREGATION OF THE COUNCIL extends for another period of ten years (1915-1925) the indult first granted on 15 March, 1895, to the Bishops of the United States, empowering them to dispense workingmen and their families from the law of abstinence and fast under certain conditions.

ROMAN CURIA gives official list of recent pontifical appointments.

THE CENSUS OF CATHOLICS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I believe that "Foraneus" has done us a service in pointing out the patent inaccuracies of the census of Catholics in the United States, as published in the *Official Catholic Directory*. The editor of the *Directory* is not to blame: I know him to be very painstaking; every effort is made by the publishers to secure exact information, and I am sure that, so far as the *Directory* proper is concerned, it is as correct as may be. It is in the enumeration of Catholics that the inaccuracies are to be found. The figures are furnished to the editor by the chancery officials of each diocese, and these figures are compiled from the annual reports of parishes filed in each diocesan chancery. Ultimately, therefore, the inaccuracies are to be assigned to the individual parish priests, who make the annual reports of their parishes to the diocesan official.

These annual reports call for answers to the following questions:

Number of Families: { Catholic ..... / Mixed ..... }
Number of Souls .....

The figures furnished are tabulated according to parishes and missions and the total is arrived at with the aid of a trusty adding machine. Year by year there is an unexplainable variation in the answers to the questions respecting the census.

One year we had to report a falling-off of 5,000 in the Catholic population of the Diocese of Indianapolis, and the next year there was an increase of 7,000. Needless to say, there was no substantial basis for either the decrease or the increase, for, in the diocese, there had been neither an exodus, nor fatal epidemic, nor defections from the Faith; neither had there been any unusual immigration to the diocese or wonderful conversions to the Faith during the year of increase. The figures relating to baptisms, marriages, and deaths were taken from accurately kept records and indicated a normal growth over the previous year, during both these years of abnormal decrease and increase.

The cause of the inaccuracies in our census is the absence of what might be called a standard in estimating a "Catholic" family. Some pastors record as "Catholic" families those only who contribute to the support of the Church; others, only those who habitually attend Mass or receive the Sacraments; others, all those who, when known to them, would not refuse the ministration of the priest in a last sickness or would wish for their families Christian burial. One pastor, who enumerated as Catholics of his parish only those whose names were recorded as contributors, was succeeded by a pastor who looked upon every one who had not positively defected from the Faith as a Catholic to be counted, and so the wide variation in the census return of that parish was accounted for. Until we agree as to a standard of what constitutes a Catholic family or individual Catholic, we are going to go awry in our statistics. In some dioceses the census return of population is made the basis of the diocesan taxes; that is, the assessment of the parish for the Seminary, Orphan Asylum, Infirm Priests' Fund, and Cathedraticum tax is so much per family or so much per capita. To say nothing of the inequality of such a basis of taxation, a pastor, conscientious in giving his census of population, is practically penalized for his accuracy. It is small wonder, therefore, that some pastors count as Catholics those only who contribute to the parish. Why should the parish be taxed, he asks, for those who are not an asset in the parish finances?

The only sure way to ascertain the population of a parish is to make a house-to-house census or visitation. In rural

parishes, towns, and even small cities this can be, and is, done, so that the exact number both of families and of individuals is ascertainable, provided of course we are agreed as to what constitutes a "Catholic" family or individual. In the larger cities, with their big transient population, exact figures can not be obtained; even a house-to-house census, unless it is very well organized and taken up in two or three days, will fail to discover all those who ought to be counted as Catholics, and who are actually discovered later through sick-calls, baptisms, or other exigencies of parish work. The population of such a parish can only be estimated. But what is the basis of a proper estimate? Some multiply the number of known families by an arbitrary average, five to the family, as the Detroit Diocese has done. But this average, it would seem, is too high for most localities. The same and other objections may be made to an arbitrary "birth-rate" estimate, that is, estimating the population by multiplying the number of baptisms reported by the "birth-rate". The birth-rate is not the same in contiguous and homogeneous populations; for example, take four of the States of the Cincinnati Province in which there is practically the same character of population. The figures are from the U. S. Census of 1910:

State.	*Population.*	*No. of Births.*	*No. per 1,000.*
Ohio	4,654,897	100,969	21.8
Michigan	2,785,247	63,566	22.5
Indiana	2,639,961	56,309	21.5
Kentucky	2,027,951	60,732	30.

Or take the census returns of the See cities in these States:

City.	*Population.*	*No. of Births.*	*No. per 1,000.*
Cincinnati	363,591	7,003	19.2
Cleveland	560,663	13,596	24.2
Columbus	181,511	3,281	18.
Detroit	465,766	11,900	25.5
Grand Rapids	112,571	2,693	24.
Indianapolis	233,650	4,522	19.
Louisville	223,928	3,458	15.4

Here you have a variation of the birth-rate—in the States from 21.5 per 1,000, to 30. per 1,000; in the larger cities, from 15.4 per 1,000, to 25.5 per 1,000. In none of the States mentioned and in none of the cities given is the rate as high as that suggested by "Foraneus"—32 per 1,000. The birth-

rate shown for these four States and the seven cities is for the general population; it does not follow, however, that this rate is applicable to the Catholic population, in which the birth-rate is certainly higher than that of the general population—at least ten per cent higher. The average birth-rate of these States is 23.95 per 1,000; the average birth-rate of the seven cities is 20.75 per 1,000 of the general population. If you add ten per cent to the rate to represent the Catholic population, you have, for the States a Catholic average birth-rate of 26.34, and for the cities 22.83 per 1,000.

The diocese of Cleveland gives its population as 392,000; its number of baptisms as 15,860. The birth-rate of Ohio is 21.8 per thousand of the general population; if you add 10 per cent for the Catholic population you have a rate of 23.98 per thousand, and this multiplied by the baptisms would give a population of 379,322. The number of baptisms multiplied by the general Catholic average of the four States, 26.34 per 1,000, would give a population of 417,752; but if multiplied by the general average of the cities, 22.83, would give but 362,083 population. This is a variety of estimation that will suit both pessimist and optimist.

But, after you think you have determined the Catholic birth-rate, can it be employed as a basis of estimate to all parishes alike? In the same city are to be found parishes with a low birth-rate, because composed of old-established families; new parishes in some newly-plotted city additions to which betake themselves young home-builders, among whom the birth-rate is obviously higher; as also parishes made up of peoples from Eastern Europe with a still higher birth-rate. The difficulty of establishing an arbitrary birth-rate to estimate our city populations is great.

But leaving aside these speculations as to estimates, whether we actually count our population, head for head, or arrive at some approximate number through a basis of estimate, we ought, at least, to publish figures that are not obviously incorrect. An examination of some of the returns in the *Official Catholic Directory* for 1915 yields some curious results. Take for example the figures reported from the ten dioceses in the Province of Cincinnati. The totals of the populations of these dioceses given in the *Directory* of 1914 was 1,548,987.

The totals of the population of these same dioceses for the year 1915 is given as 1,571,929, an apparent increase of 22,942. But when you add to the population reported in 1914 the natural increase as represented by the number of baptisms and from this sum subtract the natural decrease by deaths, the result is a very substantial loss, as the following table will show:

Population in 1914	1,548,987
No. of Baptisms, 1915	62,109
Total	1,611,096
Deduct Deaths	26,012
Net Population	1,585,084
Population Reported 1915	1,571,929
Net Loss	13,155

Diocese.	*Population, 1914.*	*No. Baptisms, 1915.*	*No. Deaths, 1915.*	*Population, 1915.*	*Net Inc. or Decr.*
Cincinnati	about 200,000	7,454	3,843	about 200,000	Decrease 3,611
Cleveland	about 380,000	15,860	5,699	392,000	Increase 1,839
Columbus	101,179	4,736	3,542	101,179	Decrease 1,194
Covington	60,500	1,684	893	60,400	Decrease 891
Detroit	344,000	13,187	4,872	344,000	Decrease 8,315
	(Families 68,800)			(Families 68,800)	
Fort Wayne	112,187	5,665	1,950	117,186	Increase 1,284
Indianapolis	127,051	4,642	1,978	127,955	Decrease 1,760
Louisville	105,570	3,898	1,567	110,209	Increase 2,308
Nashville	18,500	970	248	19,000	Decrease 222
Toledo	about 100,000	4,013	1,420	100,000	Decrease 2,593
Total	1,548,987	62,109	26,012	1,571,929	

Applying the same process to each diocese, that is, by adding to the population reported in 1914 the number of baptisms reported in 1915, and from this sum deducting the number of deaths reported in 1915, one ought to have approximately the population. But compare this approximation with the figures of population reported in the *Directory* of 1915 and you have the following:

Cincinnati, Net Decrease	3,611
Columbus, Net Decrease	1,194
Covington, Net Decrease	891
Detroit, Net Decrease	8,315
Indianapolis, Net Decrease	1,760
Nashville, Net Decrease	222
Toledo, Net Decrease	2,593
Total Net Decrease	18,586

Cleveland, Net Increase	1,839	
Fort Wayne, Net Increase	1,284	
Louisville, Net Increase	2,308	
Total Net Increase		5,431
Net Loss in the Province		13,155

In these calculations I have not taken into account either immigration into the dioceses or emigration from them. The population of these States is stable with a normal growth. Whatever of emigration to other States there may be, is more than compensated for by the inflow of foreign immigration, especially in the Dioceses of Detroit, Fort Wayne, and Cleveland. These have received in recent years large accretions from Southeastern Europe, yet Detroit shows the greatest net decrease in population. I have taken the dioceses of the Province of Cincinnati merely as typical—not as horrible examples of inaccuracy. The same may be said of other dioceses taken at random: Green Bay shows a net loss of 4,181; Denver, net loss 4,639; La Crosse, net loss 6,185; Davenport, net loss 632; Lincoln, net gain 4,193.

Now no one believes that there has been a real loss of 13,155 in the Catholic population of the Province of Cincinnati, or in the other dioceses cited. The Church in all these dioceses is well organized and flourishing. The number of churches and schools is constantly increasing; the clergy are active and zealous. In no section of the country is Catholic education on a better footing than in the Central West, as shown by the number of its schools, colleges, and religious communities of teachers. Indeed, I believe that the dioceses of the Province of Cincinnati are proportionately stronger in the matter of Catholic schools than other dioceses in the United States. There has been no notable defection from the Faith in these parts. In point of fact, the number of adult baptisms reported from each of these dioceses shows a large number of conversions to the Faith.

What then is the matter? Nothing to cause alarm. We are not in agreement as to the basis of an enumeration; we have no uniform system. "To count," says Dr. Johnson, "is a modern practice; the ancient method was to guess." We have been following the ancient method, and our figures are wrong; that's all.

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THE ETHICS OF WAR.

The chapter " De Bello " in our scholastic text-book of philosophy—Donat, Reinstadler, Gredt, or, if one has in mind the older generation, Liberatore, Signoriello, or Zigliara—was generally the last chapter in the book, and if one did study it at all, it had little actual interest. Now, however, since war has, unfortunately, a very great actual interest, and the ethics of war is so generally and so loosely discussed in newspaper, magazine, and pamphlet, it may not be entirely without profit to go back to the principles definitely, if somewhat baldly, set forth in our manuals of ethics. There is, undoubtedly, much confused thinking to-day about the ethics of war. " War is wholesale murder and nothing else "; " war is a return to the morality of the Stone Age "; and, on the other side, the justification of war as " a biological necessity ", or the falling back on other considerations equally materialistic, certainly not ethical in our sense of the word. By some the possibility of a just war is denied absolutely, and from the discussion of the causes of war there is ruled out the only consideration that can justify it at all, namely, the consideration of rights. Thus Dr. Charles W. Eliot, speaking in 1913, says: " The causes of war in the future are likely to be national distrusts, dislikes, and apprehensions, which have been nursed in ignorance, and fed on rumors, suspicions and conjectures, propagated by unscrupulous newsmongers, until suddenly developed by some untoward event into active hatred or widespread alarm which easily passes into panic." [1] If these are the only causes of war, of course every war is a crime; if no question of right is involved, no war is justifiable. Let us go back to the text-books.

There we find not only a unanimity of opinion but a surprising uniformity of treatment. It would not be fair, perhaps, to say that one author copies the other verbatim. It is evident, however, that all adhere closely to the doctrine of St. Thomas in II, IIae, XL, art. 1, and merely comment on the conditions which are there laid down. They all take for granted, with St. Thomas, that war is a source of evil, physical, moral, intellectual—a point which needs no elaboration.

[1] *The Road toward Peace.* Boston, 1915. Pp. 31-2.

This, however, is far from the contention that war is an evil *in se,* or that it never can be justified. It is justified, says St. Thomas, if three conditions are fulfilled. First, it ought to be undertaken with the authority of the supreme ruling power in the state; secondly, war ought not to be waged except for a just cause; thirdly, it ought to be waged with the right intention. In all of these there is reference, as St. Thomas explains in his development of each point, to rights violated or about to be violated by an enemy state. For example, the individual may not declare war, because, if his right is violated or threatened, he has recourse to the authority of the law courts; while the ruler may declare war, because, when the right of the state is in question, he has, if peaceful negotiations fail, no other recourse but war, and it is obligatory on him to protect the rights of the state—" cura reipublicae commissa est principibus ".

Again, when we come to the second condition, namely, a " just " cause, it is a question of right; a right must be violated or threatened, an injury must have been done or be contemplated. An act of discourtesy, an obstacle placed in the way of a state's expansion, a disturbance of the balance of power, or even the attack on an ally to whom the state is bound by treaty, is not a just cause except when any of these violates or threatens the right of the state. It is clear that a nation may not wage war in order to increase its commerce, but it may make war when its right to increase its commerce is infringed.

Finally, the third condition, namely, that the intention in declaring war must be just, rests once more on the question of right. " Tertio requiritur ut sit intentio bellantium recta, qua, scilicet, intenditur vel ut bonum promoveatur vel ut malum vitetur." There follow two quotations from St. Augustine to the effect that war should not be waged for gain, nor for love of dominion, but " for the sake of peace ".

This insistence on the principle that war is a means to an end, namely, the defence of rights, is central in the doctrine of St. Thomas. In the Commentary on the Politics of Aristotle we find that even in the matter of preparedness for war, the question of right must not be overlooked. " Omnes curae et praeparationes eorum quae ad bellum, *ad repellendum violen-*

tias vel ad impugnandum alios secundum rationem rectam, bonae quidem sunt et eligibiles; non tamen in hoc consistit optimum reipublicae vel civitatis. Non enim gratia huius quaeruntur alia, et ipsum non propter aliud sed ipsum gratia alterius finis." This is merely an elucidation of Aristotle's pithy saying: "All the business of war is to be considered commendable, not as a final end but as a means of procuring it."

It is only on this ground that war may be justified. Rights are anterior to war, persist during war, and are, after war, irrespective of victory or defeat, what they were before war. War is a defence of these rights, the only defence that the world has so far recognized. But, since right cannot be on both sides, is not one part necessarily in the wrong? Right, say the moralists, is on one side objectively; but subjectively both sides may be right, and for those who take part in the war that is enough. Recently a Catholic periodical in one of the countries involved in the present war was confronted with the case of a soldier who is obliged to fight, though he is convinced that his country is in the wrong. It declined to discuss the problem, and we cannot but approve the decision.

To come back to our text-books, Zigliara has this to say by way of introduction to his thesis: "Ex his quae narrat S. Augustinus videtur quod Manichaei . . . docuerunt bellum in se esse illicitum, sicut et illicitum christiani bellare affirmarunt saeculo XVI Æcolampadius, Lutherius, aliique. Quem quidem errorem forte renovare pertenant illi, *qui exaggerando belli mala, pacis statum per fas et nefas servandum esse contendunt.*"

ECCLESIASTICAL HERALDRY IN AMERICA.

To the Editor, THE ECCLESIASTICAL REVIEW.

Those of us that are interested in heraldry as a necessary phase of historical work admire Mr. la Rose's skill, and his ingenuity in devising arms for some of our bishops. In connexion with this last activity it might be worth while to draw attention to certain peculiarities in Irish genealogies, as many of the new bishops here are Irish by birth or descent. These peculiarities make the appropriation of a coat-of-arms at times very difficult. For example, in the New York, Philadelphia, Pittsburgh, and Chicago city directories there are literally

thousands of O'Neills, but not one of them has any more right to use the O'Neill arms than he has to put the Hapsburg eagle on his letter paper, and the same is true for most Irish names. A man named, say, O'Neill or O'Conor may have been from a family which in comparatively recent time was called O'Gallagher, O'Heyne, or MacMurrough; or he might be Norse, Danish, Cambro-Norman, English, and be really no more O'Neill or O'Conor than Jones.

In any large Irish clan there was one family in which the chieftaincy was hereditary, and the remainder of the clan were the followers of that family, bearing the family name whether they were really akin, or merely immigrants into the clan, adopted prisoners of war, impressed serfs, or the like. There are O'Neills in Spain who are of the O'Neill family, which is one of the most noble in the world, but the O'Neills in America are merely " O'Neill's men ". Cousinship never ceased in medieval Ireland, and scores of persons in any large clan were connected with the chief's family in degrees which might appear ridiculous to outsiders. Hundreds of persons, however, in the clan had only the name in common with the chief. Sea clans, like the O'Flahertys, the O'Dowds, the O'Driscolls, and the O'Malleys, made it a regular practice to cruise along the coasts and impress sailors as they needed them, and most of these impressed men remained in the clan of their captors and took the clan name. On such a raid in 1523 the chief of my own clan was killed in Donegal after he had filled three large galleys with O'Gallaghers and MacSweenys to be used as oarsmen. Of course, the descendants of these externs, or of anyone else who can not prove kinship to the armiger family, are not justified in appropriating so intimate a possession as a coat-of-arms.

Again, in Ireland there were often several families at the heads of clans which had the same name, but were not related, and might be the whole width of the island apart, like the O'Tooles of Wicklow and the O'Tooles of Mayo. It is well in appropriating arms to be sure of your locality. There were seven O'Kelly clans, three O'Neill clans, at least five O'Conor clans, ten MacDermott clans, nine O'Donnell clans, six O'Connell clans, seven MacWilliam clans, and so on indefinitely. All Gaelic clans necessarily had either O or Mac in the name

—Mc is merely a contraction, like gent for gentleman. A Gaelic name that has lost the O or Mac is commonly a peasant name, and not armigerous.

Most of the Irish noble families are either extinct or they have left Ireland. The O'Kellys of Hy Maine were nearly all killed in the Battle of Athenry in 1316, but the O'Kellys of Aughrim, who were related to them, have been in Belgium since 1651. The O'Donnells of Mayo are a cadet family of the O'Donnells of Tyrconnell; the O'Donnells of Galway are another clan; the O'Donnells of Spain are also of the family. Some of the O'Conors and O'Briens are still in Ireland, and I understand there is a branch of the O'Briens here in the United States. The O'Sullivans are extinct. The Burkes and Bourkes are practically extinct—the families holding their titles are aliens. The Irish MacDonalds are a branch of the Scotch Clan Ranald, but these MacDonalds of Ireland are in Austria and France, if they are still in existence.

William de Burgo was the first of the Bourkes and Burkes, and the MacWilliams, Williamsons, one Gibbons clan (to which Cardinal Gibbons belongs), one Philbin clan (the other Philbins are a Barrett sept), one MacDavitt clan, the MacMeylers, one FitzHenry clan, the FitzHuberts, and several others, are all branches of the Burkes. The MacAdams and the Stantons are the same family; so are the Prendergasts, the FitzMaurices, the MacMaurices, and the Morrises. Jordan and Sheridan are the same name; Fox and Sinnott; Brehoney and Judge; O'Fergus and Ferguson; MacNeill, Neilson and Nelson; MacShane and Johnson; Sir William Johnson of New York was a MacShane, and his MacShanes were O'Neills. MacHugh, MacCue, Hughes, Magee, MacKay, Keyes, are all the same name; so are Maginnis, MacAngus, Innis, Ennis; so are Magrath, MacCraith, MacCrea, Ray, and Wray; so are O'Quinn, Cohan and Coons. An Irishman named Green, White, or Grey, once had a Gaelic name, but if he is Brown he is likely to be English in origin. Names of towns, like Smerwick, and Galbally (a pure Irish name) were imposed by the English on Gaelic-named families. Dorsey is Galway Irish, D'Arcy is Cambro-Norman, but these names are confused. Delaney is Gaelic, but it takes a Gallic twist at times. I have seen even Du Gan.

AUSTIN O'MALLEY.

SECULAR DEVICES IN EPISCOPAL COATS OF ARMS.

In order to remove the misunderstanding that has arisen in some quarters regarding the decree on episcopal insignia or coats-of-arms, as given in the July number (pp. 75 and 82), it is well to point out that the decree does not prohibit a bishop from adopting as his personal insignia his family coat-of-arms, secular or other, but forbids the addition thereto of any *secular* titles of nobility, coronets, devices, or other distinctive marks which show the nobility of his family or nation. For instance, swords, Legion of Honor decorations, and the like, are not to be added. Exception is, however, made of any secular dignities that belong to the see, and of the two knighthoods within the gift of the Sovereign Pontiff, namely, Malta and the Holy Sepulchre.

The purpose of the law is to establish in this matter uniformity and equality among those to whom it applies, that is, Patriarchs, Archbishops, Bishops, both residential and titular. The same law had been made effective for the College of Cardinals as early as 1644.

THE OATH OF SECRECY IN EPISCOPAL ELECTIONS.

Qu. The consultors and missionary rectors of a diocese constituting the electoral board are required by recent legislation to take an oath of secrecy before proceeding to the selection of a *Terna* to be sent to the bishops of the province. Does this oath continue indefinitely? Or, are the electors freed from the oath when the new bishop has been named and approved by the Pope?

Resp. The decree of the S. Consistorial Congregation, dated 30 March, 1910, ordains that the electors take on oath "de secreto servando circa nomina quae in discussionem veniunt et circa ea quae ex maiore suffragiorum numero probata manent". The reasons for this provision are set forth in the preamble to the decree, and among others is this: Some excellent ecclesiastics are unwilling to have their names brought forward in election because of the public discussion and the inconveniences that may ensue therefrom. This reason, it seems to us, would hold after the appointment has finally been sanctioned. The newly-appointed bishop would not wish to have the diocese discuss the number of votes he received,

and the others whose candidacy was discussed at the election would most likely be even less willing to have the matter become public. There are other considerations of public policy which should further incline one to believe that the obligation of secrecy lasts indefinitely, or at least until the election and the result of it have passed into a condition of remoteness, so that, like memoirs, diplomatic correspondence, and other such material, they have ceased to be privileged, and have become legitimate matter for historical investigation.

THE FAST BEFORE HOLY COMMUNION.

Qu. Is a person about to be operated upon allowed to receive Holy Communion without fasting? The patient is to be operated upon at eight o'clock in the morning, and receives what is called a liquid breakfast at three or four the same morning. Can such a person receive Holy Communion? It is understood that there is neither question of Viaticum nor of the decree of 7 December, 1906.

Resp. The decree mentioned by our subscriber refers to the well-known privilege by which persons confined to bed by sickness may, under certain conditions, receive Holy Communion once or twice a week or once or twice a month, according to circumstances, even though they have broken the natural fast by taking liquid food. In 1907 the S. Congregation of the Council decided that this privilege could be extended to persons who, although not confined to their beds by sickness, are seriously ill, and, in the opinion of their physicians, could not observe the strict natural fast until Communion-time. Theologians thereupon debated [1] whether this dispensation applies to those who are able to leave their houses, but cannot, in the opinion of their physicians, observe the fast. The question is decided in the negative, because a decree containing a dispensation is to be interpreted strictly. There is, of course, the alternative of applying for an indult to the S. Congregation of the Sacraments. In the case proposed, it seems to us, the decree does not apply; there is no habitual inability to remain fasting, and a very practical solution would be that, whenever possible, the chaplain or the attendant priest would advise the patient to receive Holy Communion the day before the operation is to be performed.

[1] *Mon. Eccl.*, XIX, 280.

PARISH BOUNDARIES SHOULD BE DEFINED.

Qu. In his article in the July number, on the Dismemberment of Canonical and Missionary Parishes, Dr. Selinger quotes the principle laid down by the Council of Trent, and reiterated by the Rota in a recent decision, that only "one pastor (is) in authority within the boundaries of a parish". Would it not be of practical benefit to have an authentic interpretation of all the terms in this principle? There is no question as to the term "pastor". But what is the scope of the term "authority"? And what is to be understood by "boundaries of a parish"? Does authority refer to all the pastoral functions as laid down in Canon Law? And is it to be understood that only "one pastor" can licitly and *validly* perform these pastoral functions? As for the boundaries of a parish, do conditions as they exist, at least, in our Western States, come within the meaning of parish boundaries as interpreted in this principle? In some of our dioceses none of the parishes has definite boundary lines, officially sanctioned by the bishops. The usual custom followed is for the faithful to attend the nearest church. Many serious abuses have sprung from this custom, one of the worst being the ever-increasing custom of dissatisfied parishioners leaving their rightful parish and attending the neighboring church. The matter becomes highly practical when there is question of the validity of Sacraments.

It would be interesting to many of our Western pastors if you would give an opinion as to the following practical case. It is practical because cases of this kind turn up time and again in our Western States. St. A's Church is situated six miles from St. B's Church. Each has its own pastor, but no definite boundaries have been given the parishes. John, a parishioner of St. A's Church, living half a mile from the church, becomes dissatisfied with his own parish, and decides in future to attend St. B's Church, five miles and a half away. He pays his dues there and is accepted as a full-fledged member on the ground that there are no definite parish boundaries. John's daughter wishes to marry a parishioner of St. A's parish. The banns are published in both churches, but the marriage is performed in the presence of the pastor of St. B's Church, on the ground that the family of John attended St. B's Church.

Would this marriage be valid? In the light of the principle laid down by the Rota it could hardly be anything but invalid. Both parties to the marriage reside within what would be ordinarily considered the boundaries or territory of St. A's Church. A delegation is neither asked for nor given the pastor of St. B's Church.

Your esteemed opinion regarding the scope of the principle "one pastor (is) in authority within the boundaries of a parish" would

certainly be read with the keenest interest by all pastors, but particularly by those who must contend with conditions as depicted in this case. W. N. B.

Resp. The validity of the marriage cannot be called in question, since it took place in the parish of St. B. in the presence of the pastor of St. B. It is desirable, nevertheless, as W. N. B. suggests, that parish boundaries be defined, in country districts and in city parishes. Indeed, this is becoming more and more a matter of necessity, and "Let the priests settle these questions themselves" will no longer serve the purpose of diocesan administration.

THE "ORATIO IMPERATA" AGAIN.

Qu. On page 72 of the July REVIEW a decree of the S. Congregation of Rites (23 December, 1914) says that an *Oratio Imperata* "ab Episcopo pro re gravi dicenda erit in omnibus et singulis duplicibus primae classis exceptis sequentibus diebus, nempe, Nativitas Domini, Epiphania, Feria Va. in Coena Domini, Sabbatum Sanctum, Pascha, Ascensio Domini, Pentecostes, Festum SS. Trinitatis, et Corpus Christi". A friend of mine claims that the Pope's *Oratio Imperata pro Pace* which we say now should be omitted likewise on the days enumerated in this decree. His reason is that such seems to him to be the mind of the Church. Please tell us whether or not his view is correct.

Resp. The decree quoted by our correspondent covers two points. The S. Congregation was asked: (1) When a bishop orders a collect *pro re gravi* to be recited even on double feasts of the first class, should it be recited on all such feasts, without exception? To this the S. Congregation answered by excepting the feasts mentioned in the decree. (2) When the bishop simply orders a collect *pro re gravi,* without mentioning double feasts of the first class, when should the collect be omitted? The answer to this is: "On all doubles of the first class, on the vigils of Christmas and Pentecost, and on Palm Sunday". It is to be noted that, in doubles of the first class, if the collect is recited, it should be recited *sub unica conclusione* with the prayer of the day. Finally, there is on record a letter of Pius IX in the form of an Apostolic Brief prescribing the Col-

lect *De Spiritu Sancto,* "in omnibus missis et ubique", without any exception.[1]

THE TIME FOR SINGING THE BENEDICTUS AT MASS.

Qu. In some churches there obtains the custom of singing the Benedictus immediately after the Sanctus, before the elevation. A subscriber would kindly inquire if the custom is against the rubrics, or if it is permissible. It seems to me there is a recent decision by which it is allowed.

Resp. Wapelhorst (9 ed., 1915, p. 179) says "peracta ultima elevatione, quam statim *Benedictus* subsequi debet", though he does not cite his authority. Decree N. 2682 ad 31 of the S. Congr. of Rites says it should be sung "post Calicis elevationem", and a later decree (N. 4243 ad 6) reiterates this prescription. The date of the latter decree is 16 December, 1909.

THE DOGMATIC DEFINITION OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY AS AN ARTICLE OF FAITH.

An active propaganda is being made by a French priest to urge the Holy See to define as an article of faith the belief that the Virgin Mother of Christ was at her death bodily translated into heaven.

It may be said without exaggeration that there is no part of the Catholic world where the Assumption of Our Lady is not a living article of faith, although it is not dogmatically defined as such. The universal and constant exercise of the devotion of the Rosary, with its approved meditation on the "Glorious Mysteries", is sufficient proof of this fact. The Holy See could therefore have no doubt as to the Catholic sentiment on the subject; and a dogmatic definition when called for can meet with no practical argument against the existence of a universal and constant belief. The judgment as to the opportuneness of ratifying this universal belief, by stamping it with the definition of a dogma of Faith, must rest with the Holy See, and the present agitation appears to us somewhat like children urging their father to declare solemnly that his and their love for their mother is justified. There may be contingencies when such solemn declaration is called for; but of this

[1] See *Decr. S. Cong. Rituum,* N. 3211, 3 July, 1869.

the father is the proper judge. In the present case the reasons for asserting the Assumption of Our Lady as a dogma can be no less clear to the Sovereign Pontiff than they are to the faithful at large. To urge "private revelations" of some anonymous person, however devout and worthy of credit in the eyes of individual Catholics, appears like discrediting the value of the universal Catholic sense, which accepts the Assumption of Our Lady as a fact, and the arguments of the Abbé add nothing to the opportuneness which may ultimately move the Holy See to define it as a dogma. Such appeals are superfluous when we consider the facts in the case and the method according to which the Church ordinarily proceeds in matters of this kind.

Somewhat unsound is the statement made in the appeal that "the Supreme Pontiff alone can without fear of error declare if the Assumption of Mary is of Apostolic Tradition". What the Holy See can declare is "that the Assumption is a revealed truth". The fact of its being an Apostolic tradition is subject to historical investigation. The proof of the historical fact may add to the motives of credibility, but it has, properly speaking, nothing to do with the inspiration that guides the Sovereign Pontiff in declaring that the Assumption of Our Lady is a dogma of faith. The furtherance of the cause is therefore entirely unnecessary until the intimation comes from the proper source, as we may well expect the Holy Father to be alive to the needs of our time. In the case of the Immaculate Conception there was much less universality, not only as to the acceptance of a universal tradition, but as to the nature of the Catholic belief, since some of the Fathers and Doctors of the Church were by no means clear as to the terms of the faith. In order to settle the doubts, apart from other special reasons that made the definition of the dogma of the Immaculate Conception opportune, appeals from bishops were quite in order. The same is true about the dogma of Infallibility. But regarding the Assumption there is no dissenting voice of any authoritative value in the Church, and the definition is purely a question of opportuneness. Of this no one can judge better than the Sovereign Pontiff who surveys the conditions of Catholic devotion from a central height, and it would hardly seem to need any agitation on the part of private individuals to bring it home to him.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

An American Mythic Christ.

I. Two Extremes. During the past scholastic year we gave most of our attention, in this department of the Review, to the Christological errors that one notes in the various rationalistic schools of twentieth-century search and research for the Christ of history. Outside the Church, Biblical scholars have gone almost completely and hopelessly away from the traditional Christ, true God and true Man. Anglican scholars are now battling to save from wreckage in their communion the belief still held by the few in "the Holy Trinity and the Incarnation as contained in the Apostles' and Nicene Creeds, and in the *Quicunque vult*".[1] Presbyterian ministers are again fighting the battle that has been waging off and on for some twenty-five years against the ever-increasing unorthodoxy of Union Theological Seminary.[2] The German Lutheran scholars are past the day of battle for the Divinity of Christ; among them the belief in the very Godhead and very Manhood of Jesus Christ has been practically given up. Such is the judgment of Dr. Loofs, Professor of Church History in the University of Halle-Wittenberg, given in his Haskell Lectures, under the auspices of Oberlin College, at Oberlin, Ohio, 1911. He assigns five reasons to show "that orthodox Christology does not agree with the New Testament views". There is nothing new in the five reasons; we waive them, and call attention to the statement that follows. It bears witness to the present position of German Lutherans in Christology:

> Those who are impartial enough to see this [i. e. the force of the five reasons] are thereby convinced that the old orthodox Christology cannot give us the correct interpretation of the historical per-

[1] Cf. *The Basis of Anglican Fellowship in Faith and Organisation.* An open letter to the Clergy of the Diocese of Oxford. By Charles Gore, D.D., Bishop of Oxford. London: A. R. Mowbray & Co. Fifth impression, p. 3.

[2] Cf. *Does the Presbytery of New York need Visitation?* A survey of the present condition of the Presbytery of New York as shown at its Spring meeting, 1915. By the Rev. John Fox, D.D., a Member of the Presbytery. New York. 1915.

son of Jesus. And there is hardly a single learned theologian—*I know of none in Germany*—who defends the orthodox Christology in its unaltered form. And all modifications which can be observed lie in the direction of removing the most obvious mistake of the orthodox Christology by doing more justice to the humanity of Christ.[3]

1. *Denial of the Divinity of Jesus.* And how is it Dr. Loofs does "more justice to the humanity of Christ"? By denying His Divinity. Like Principal Fairbairn,[4] the Lutheran doctor denies the union of Divine nature with human in one Person, Jesus Christ, and allows only a vague immanence of the Divine in Jesus by the indwelling of God. Here is a good summary of this rather common Lutheran Christology:

> For us the three following thoughts . . . are the most valuable: first, that the historical person of Christ is looked upon as a human personality; secondly, that this personality, through an indwelling of God or his Spirit, which was unique both before and after, up to the end of all time, became the Son of God who reveals the Father and became also the beginner of a new mankind; and, thirdly, that in the future state of perfection a similar indwelling of God has to be realized, though in a copied and therefore secondary form, in all people whom Christ has redeemed.[5]

2. *Denial of the Humanity of Jesus.* This position of Dr. Loofs and most Protestant writers on Christology is one extreme—that of "doing more justice to the *humanity* of Jesus". To prove Jesus to have been very Man, they deny he was very God. The other Christological extreme is just as peculiar a way of "doing justice". To prove Jesus to have been very God, it is denied that he was very Man. Members of the first school throw over the Gospel narratives as utterly untrustworthy records, mere proofs of the evolution of the Christian conscience by its concocting and swallowing the doctrine of the *Divinity* of Christ. Members of the second school have no more respect for the Gospel narratives, and take them to be mere proofs of the evolution of that very same most gullible

[3] Cf. *What is the Truth about Jesus Christ?* Problems of Christology. By Friedrich Loofs, Ph.D., Th.D. Scribner's, New York. 1913. P. 184.

[4] Cf. "Another Congregational Christology," ECCL. REVIEW, April, 1915, p. 489.

[5] Loofs, op. cit., p. 236.

and convenient Christian conscience by its concocting and swallowing the doctrine of the *humanity* of Jesus.

We have cursorily examined the opinions of two leaders of this mythic school of Christology—Dr. Smith of Tulane University, New Orleans, and Dr. Jensen, of the University of Marburg. These two scholars, together with other exponents of the so-called Christ-myth, differ in the sources they assume for their supposititious myth. They agree in the general thesis that there never was an historical Jesus, the founder of Christianity; and that the whole Christological fabric is no more than the evolution of some form or forms of pagan worship.[6]

Dr. Jensen is an Assyriologist. This is the only reason to hand for his fanciful conclusions from fancied parallels between the Gilgamesh-myth and the Christ-story. Heedless of the very many discrepancies between the two stories, he squeezes various parts of each into a groove of his own fancy,[7] and straightway sees that the Christ-story is only a working over of the Gilgamesh-*motif*. We cannot see how these "deadly parallels" can be taken seriously. Professor B. W. Bacon rates them rightly when he says, "Jensen's New Testament criticism is elaborate bosh".[8]

II. Smith's Abnormal Mentality. No less elaborate is the bosh that makes up our American theory of a mythic Christ—that of Dr. W. B. Smith.[9]

The forerunner of Dr. Smith was J. M. Robertson.[10] This highly imaginative critic held that the Christ of the Gospels is merely a syncretism of mythological ideas that have been taken over from Judaism and paganism. The chief Judaistic element of the Christ-myth he thinks was borrowed from an Ephraimitic mythological sun-god named Joshua. Moreover, the stories of Buddha and of Krishna are pointed to as sources of the New Testament Christ. Following the traces of Robert-

[6] Cf. "The Mythic Christ," ECCL. REVIEW, May, 1915.

[7] Cf. *Das Gilgamesh Epos in der Weltliteratur* (1906); *Moses, Jesus, Paulus* (1909).

[8] Cf. *Hibbert Journal*, July, 1911, p. 739.

[9] Cf. *Ecce Deus.* Studies of Primitive Christianity. Open Court Co., Chicago. 1912.

[10] Cf. *Christianity and Mythology* (1900), *A Short History of Christianity* (1902), *Pagan Christs;* Studies in Comparative Hierology (1903, second ed., 1912).

son, Smith trumps up certain pagan Jesus-cults, and from them claims to derive his Christ-myth.

The mainspring that keeps the cogs a-going of Dr. Smith's vagaries is an abnormal mentality.

1. *A Normal Start.* From the very start, the doctor sees clearly that he is against the normal mentality of ages past in matters of Christology. He cannot deny that the New Testament presents Jesus as true God and true Man, and admits that history has accepted the New Testament portrait:

> That this Being, this Jesus, is presented in the New Testament, and accepted in all following Christian history, as God is evident beyond argument. It is made clear on almost every page of the New Testament with all the clearness that can belong to human speech. There is no debating with any one who denies it. But it is equally clear that He is also presented as a man, as conceived, born, reared, hungering, thirsting, speaking, acting, suffering, dying and buried—and then raised again.[11]

2. *An Abnormal Vagary.* Such is, in very truth, the New Testament picture of Jesus the Christ. Such is Christian history's verdict of the God-Man. Yet, says this infallible professor of mathematics, both the New Testament and Christian history are wrong! True, the normal mentality of New Testament times and thereafter has accepted this union of two natures in one Person. Yet this normal mentality was utterly wrong, says Smith.

> For reason, constituted as it now is, the God-man is a contradiction in terms, an incongruity with which it can have no peace, with which it can never be reconciled. The ultramontane is right—to accept this fundamental notion is to abjure reason.[12]

This whack at the *ultramontane* is in Dr. Smith's most felicitous style. To be mathematically correct, why not tell us how many ultramontanes say that "to accept this fundamental notion is to abjure reason"? Who writes such stuff? Where? The mystery of the Incarnation is not within the reach of reason unaided by God's revelation, but it contains nothing contradictory to reason. No one, whether ultramontane in loyalty or ultra-rationalistic in disloyalty to the Christ, has

[11] *Ecce Deus,* p. 5.

[12] Ibid., p. 6.

any need to take leave of his reason by the act of faith in the Incarnation of the Second Divine Person.

Yes, there is such need! For "the God-man is a contradiction in terms" unto the reason of man! Then, has the reasoning of man down the centuries been hopelessly wrong, and that, too, in the most important thing of life? Precisely, but reason then was not "constituted as it now is"!

"Reason, constituted as it now is," finds the God-man "an incongruity with which it can never have peace, with which it can never be reconciled". No proof is given by the doctor as he flings this gratuitous insult at the normal mentality of Christian history. Such mentality is to him abnormal. And—

> It is only with normally acting intelligence that we are here concerned. Such intelligence must resolve the antinomy God-man into its constituents; it must affirm the one and therewith deny the other.[13]

3. *Due to Christological Astigmatism.* The pity is, the doctor fails utterly to understand what the Church holds and teaches about this dogma. Chalcedon's formula "very Man and very God" is merely brushed aside as a contradiction not worth analyzing! Dr. Smith's is readily seen to be a very abnormally astigmatic vision of Christian revelation. The result is that a hopelessly distorted and blurred picture of the hypostatic union is thrown upon the retina of his mind. This astigmatism in mental structure seems to be ever on the increase, despite all of Dr. Smith's Christological studies. Why, he does not even begin to understand what the Church means by the classical formula of Chalcedon, "very Man and very God". He writes:

> We must conceive him precisely as he is represented, both as God and also as Man. But suppose this be impossible, in spite of all learned subtleties about the essential divinity of Humanity (which, of course, in a certain sense, may and must be accepted)? Again the answer of Orthodoxy is unequivocal: though we cannot think it, nor understand it, yet we must *believe* it none the less; and this, it is said, is the victory of faith.[14]

What a hopeless muddle! "The learned subtleties about the *essential divinity of Humanity*"! What are those subtleties?

[13] Ibid., p. 6

[14] Ibid., p. 5.

Whose are they? Who ever held the *essential divinity of Humanity*? Such a theory were as understandable as the essential femininity of masculinity or the essential elephantiasis of jackassery. Most assuredly, "We cannot think it, nor understand it"! The learned doctor is quite right when his mathematical instinct rejects the formula:

Humanity = essential Divinity.

He is hopelessly wrong when his pagan instinct caricatures the Incarnation as the essential equation of Divinity to Humanity in Jesus. It is false to say "we must believe" that the humanity of Jesus is essentially the same as His Divinity. The Incarnation is, indeed, a mystery; but it is not an absurdity. A mystery surpasses the understanding; an absurdity contradicts the reason. It is beyond our limited intelligence to find out without revelation that one and the same Divine Person can have Divine nature and human; but we do not stultify ourselves in our humble acceptance of the dogma. There is nothing against reason in the Incarnation. The Divine Person is of infinite virtue; the human person is finite. A finite person is limited to one nature; an infinite is not. There is nothing of folly in limiting the finite; it were folly to limit the infinite. We avoid that folly. We believe, on the authority of God revealing and not on the authority of reason researching, that the eternal and infinite Second Person of the Blessed Trinity, without change in His divine nature, took to Himself human nature. In this wise, one and the very same Divine Person, Jesus the Christ, was very God by His Divine nature and very Man by His human nature. Oneness of human personality necessitates oneness of nature. Oneness of divine personality does not necessitate oneness of nature. The humanity of Jesus is not His essential Divinity. This is not what "we must believe". Such absurd belief is not said by any one of normal mentality to be "the victory of faith".

III. An Instance of Abnormality. From the hodge-podge that Dr. Smith publishes in the pretence to establish his Christ-myth, read any chapter and you will wonder if the man means to be taken seriously. We open his book at random and examine the chapter on "Jesus the Lord".[15]

[15] Ibid., pp. 135 ff.

1. *A Normal Philology.* The start is, as usual, normal and even scientific. Philological facts are presented that are undeniable. Jesus of the New Law is the very same God as Yahweh of the Old. Κύριος is the Septuagint rendering of Yahweh, and the same is the distinctive appellative of Jesus. "Lord, the Lord, the Lord Jesus, the Lord Christ, all mean one thing, and only one thing—namely the Supreme Being—the Jehovah of the Hebrew, the God of the Greek."

The term *Lord* is applied to Jesus in the "very earliest layers of New Testament deposit"; and, at times, without a clear discrimination between the God of Israel and the God of the Christians. "This notable and indisputable phenomenon seems to exclude positively every theory of a gradual deification of the Jesus."[16]

Quite so. At the very beginning of the Church, on the first Pentecost Day, Peter preached the Divinity of Jesus and called Him "the Lord our God": "May all the house of Israel know most certainly, that God hath made to be Lord and Christ this very Jesus whom ye have crucified. . . . The promise is to you and to your children and to all that are far off—whomsoever *the Lord our God shall call.*"[17]

The phrase the *Lord our God,* "Dominus Deus Noster", is Κύριος ὁ Θεός ἡμῶν. The pronoun ἡμῶν refers to the set phrase Κύριος ὁ Θεός and not merely to ὁ Θεός. For the article would likely be omitted, were the noun Θεός to be defined by ἡμῶν. On the other hand, the article is most important if Κύριος ὁ Θεός be taken as a set phrase. ὁ Θεός means *the God*—"one thing, and only one thing—namely the Supreme Being, the Jehovah of the Hebrew, the God of the Greek". Moreover, Θεός, defining Κύριος, would naturally have the article. In the light of this exegesis, we see that Peter, at the very beginning of the Church, taught that one and the same Person was crucified and was God; in fact is "our Lord the only God"—that is to say, "our Yahweh the only God".

In the same sermon and to the same purpose, Peter[18] refers to Jesus the words of David, "Yahweh said to my Lord, sit thou on my right hand".[19] The Hebrew reads Adonai for

[16] Ibid., p. 136.
[17] Acts 2:36, 39.
[18] Acts 2:34.
[19] Ps. 109:1.

"my Lord". This name was so distinctive of the Supreme Being as to be read in place of the unutterable Yahweh. The vowels of Adonai were appended to the consonants of the tetragrammaton *IHWH*.

The identification of Yahweh with Jesus in divine nature dates from the very beginning of the Church. The name Yahweh, Κύριος, Lord, is the "name which is above all names", the name given to Jesus by God because of the Kenosis. And so it is only fitting that "in the name of Jesus"—not *at the name of*, but "in the name of" or *because of the might of* Jesus—"every knee should bow" in worship of His Divinity and "every tongue should confess that the Lord [i. e. Yahweh] Jesus Christ is in the glory of God the Father"—i. e. is identical in nature with God the Father.[20]

All this the doctor would admit; some of it he expressly writes. His philology is correct.

2. *Atrocious Theology.* We say that, in this chapter, the doctor's philology is correct. It must not on this account be inferred that Smith's meaning is ours. Far from it! He uses high-sounding words that might, to the unwary, have a true theological ring, might sound at least the note of the Divinity of Jesus. Not so! Smith's theology is atrocious! His meaning of the deification of Jesus is not at all our meaning of the Divinity of the Lord. We mean that, from the outset, the Church was conscious of the real Divinity of Jesus. The doctor means that, from the outset, the Church was conscious of a distorted deification of Jesus, a mythic deity named Joshua in the Old Law, a Judæo-Hellenistic pagan cult-god. That cult-god was named Jesus in the New Law, though no such God-Man ever existed. Such reasoning is a gratuitous insult to the mind of man; it is an atrocity!

The cause of this abnormal and atrocious finish of the doctor's system of Christology is his utter lack of logical sequence of thought. His logic is infantile, inexcusable in a professor of Mathematics, nothing better than wild and wordy theorizing. It is in his atrocious conclusions from philological facts that Dr. Smith stretches his imagination abnormally far beyond the bounds of reason.

[20] Phil. 2:7-11.

We may compress all the doctor's theorizing into two syllogisms that show the sham and the shame of his prostitution of a noble mathematical mind:

1. If Jesus was accepted as God by the Church from her very start, He was not Man. But Jesus was accepted as God by the Church from her very start. Therefore He was not Man.

2. Every humanized deity is no more than a pagan cult-god. But Jesus was a humanized deity. Therefore Jesus was no more than a pagan cult-god.

The doctor would probably not admit that all his erudition might be squeezed into such silly syllogisms. Yet not one whit more does he prove than follows from the atrocious major premises of the two arguments.

3. *Due to Sham Reasoning.* Pretence of better argument the doctor makes, but only pretence. For instance, he thinks that "doubts and questionings concerning the human character of Jesus make themselves heard both in and out of the New Testament";[21] but "no trace of such a scruple is to be found in the great mass of the New Testament Scriptures". From this unproved and gratuitous statement, the doctor jumps to the conclusion that, therefore, the "humanizing of the Hero" was early understood to be symbolical; and the few doubts came from a few materialists. They misunderstood this symbolism and took it all to mean that the Church taught the Incarnation of the Deity. This misunderstanding grew. The *error of materialism* gradually became so dominant as to put down the *truth of symbolism.* Smith runs on:

> Then the champions of this materialism would naturally begin to recommend it in writing; they would declare it was the truth, and the only truth, and they would proceed to denounce the non-progressive adherents of the elder view as old fogies, as heretics, and as schismatics.[22]

This is only a piece of arrogant and arrant nonsense in the doctor's most happy mode of progressive assertion. What proof has he of this triumph of *materialism* over *symbolism* after the early faith of the Church had been lost? The Epis-

[21] Op. cit., p. 137.

[22] Ibid., p. 137.

tles of John! They probably were written about 100-110 A. D. From c. 29 A. D. to c. 100 A. D., during the seventy years of so-called evolution of the early Christian conscience that Smith and other rationalists take for granted, the *Materialists* grew stronger and put their *Materialism* into writing. Such a *Materialist* was John! Such writing were his letters! He was all wrong. He missed the truth that Jesus was "an over-earthly being to whom a certain earthly career was ascribed only *symbolically*". He denounced "the non-progressive adherents of the elder view as old fogies, as heretics, and as schismatics". And yet his *Materialism* was all wrong!

So argues Dr. Smith from two passages of St. John against the heretics of the time:

> I Jo. 4:2. "By this is the Spirit of God known. Every spirit which confesseth that Jesus Christ is come into the flesh, is of God; and every spirit that divideth Jesus, is not of God. And this is antichrist, of whom ye have heard that he cometh; and he is now already in the world."
>
> II Jo. 7. "For many deceivers are gone out into the world, who confess not that Jesus Christ is come in the flesh; this is the deceiver and the antichrist."

The doctor concludes:

> Here, then, at that comparatively early date, in the bosom of the Church we find these antichrists, whose offence was not that they *denied the Christ,* but that they rejected the coming in the flesh *as an historical fact.*[23]

Unconcernedly Smith takes sides with "*these* antichrists", rejects "the coming in the flesh as an historical fact", and throws over the authority of John as opposed to that of the "familiar old fogies left behind on the primitive standpoint".[24]

We hope this examination of one chapter of *Ecce Deus* will help the reader to understand how void the book is of logical reasoning.

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[23] Ibid., p. 138.

[24] Ibid., p. 139.

Criticisms and Notes.

SOME THOUGHTS ON CATHOLIC APOLOGETICS. A Plea for Interpretation. By Edward Ingram Watkins, M.A. St. Louis, Mo.: B. Herder. 1915. Pp. 154.

TRENDS OF THOUGHT AND CHRISTIAN TRUTH. By John A. Haas. Boston: Richard Badger. 1915. Pp. 329.

Now and again one comes across a book written by a non-Catholic which one is glad to welcome as a really valid auxiliary in the defence of Christian truth. Such a book, for instance, is Colonel Turton's *The Truth of Christianity* (New York, Putnams)—a work so singularly honest, thorough, clear, felicitous, practical, that it has won the approval of countless readers who differ widely from the author as regards the motives of their assent to religious truth. Another ally of notable apologetic force appears in the second of the two books above. The author is a Lutheran minister and President of the Lutheran College of Muhlenberg, Pennsylvania. His denominational and official position therefore show that neither the entire body of truths which the Catholic Church maintains to be divinely revealed is believed by him, nor that the articles of faith which he does accept are assented to by him on essentially the same motive which conditions the Catholic act of faith. Nevertheless, Professor Haas is the heir of the primary truths of Christianity. He apparently believes in the Incarnation and we presume in other traditional doctrines. His book before us is a noteworthy study of the present trends of thought as they make toward or away from Christianity as he sees it.

The reviewer couples his book here with a recent publication on Catholic apologetics, because it supplements the latter at many points, whilst it offers everywhere abundant materials and suggestions for completing the program which the Catholic apologist proposes. Both writers, though differing widely in the content and motive of their respective faiths, visualize the Christian concept of truth and life as it lives in the world of to-day; and each studies that concept as it affects the leading currents of thought and is in turn affected by them. Both writers hold fast their funds of faith, which can in no jot or tittle be lessened or altered; but each pleads for an interpretation of Christian truths in terms which the modern mind, steeped in and modified by so many and such diverse currents of ideas, feelings, movements, will listen to and can understand.

Mr. Watkins declares his purpose to be simply this—To non-Catholics he would say: Do listen to what Catholics have to say for their creed. To Catholics he would say: Do speak so that non-Catholics can and will listen (p. vii). Often, it is too true, indeed, that non-Catholics will not listen because the Catholic who would give an account of the faith that is in him has not really assimilated the truths which he believes to the other contents of his mind. The doctrines lie within his memory as an ill-digested, unhumanized mass. He has not wrought them out within his own consciousness. Hence, when he would explain them to another he can give scarcely more than formulæ which have little or no meaning to his interlocutor. "He speaks in a tongue"—utters the language of a by-gone age. And so it is that Mr. Watkins pleads again and again for apposite interpretations of doctrine. And that he may not beat the air, he gives some happy illustrations of what he pleads for. He points out what effective use may be made of the drama, the opera, science, history, comparative religion. Moreover he shows that he is alive to the special difficulties and dangers resulting from the wide spread of pantheism at the present time, a spirit and tendency which under the specious guise of spiritual monism infects the more intelligent classes and in the cruder, though no less insidious, form of materialistic monism engulfs the half-educated masses. The book is therefore at once an instructive manual of apologetic and an eminently practical and suggestive guide in methodology.

Those who are familiar with apologetic methods may perhaps be of the opinion that there exists already a sufficiently ample literature on the subject. The French language has been in recent years especially prolific in this direction; and not a little of the product has percolated into English. Nevertheless there will be no question that there is room and that there should be a warm welcome for this timely little volume. But now that Mr. Watkins has so clearly pointed the way to the needed reinterpretation of Christian truth, it may be hoped that he will take up the actual interpretation thereof —that having spoken to the point on apologetics he will do equally good work in apology. It is well to have the method; let us now have the subject wrought out on the lines so aptly suggested. There is undoubtedly even more abundant room for works on apology than on apologetics. *Sperandum fore ut*—

It may be noted in conclusion that the volume has a place in the Catholic Library (Vol. 17), a series the prior numbers of which have from time to time been noticed in this REVIEW.

Mr. Haas justly conceives of Christianity as a great world religion and in accordance with its universality and finality as having

a definite world view. This world view is surrounded and permeated by countless other world views, or rather it comes into contact with various currents or trends of human thought with which it must possess relations of more or less agreement or difference. The trends of thought here discussed are principally scientific and philosophical; artistic and literary are not considered. The actual tendencies are, first, the leading modes of thinking, and, secondly, the problem of truth itself which is so widely discussed in these days. The author finds four centres about which the discussion of the leading trends cluster: (1) the problem of quantitative or mathematical thinking, which however does not enter into such immediate contact with Christian truths as does (2) the problem of inductive thinking—the transition from the particular to the universal in relation to the Christian type of thinking from the universal to the particular. Here of course comes in the value of comparison, analogy, hypothesis in relation to Christian truth. (3) The third centre embraces three trends: the mechanical, the biological, and the psychological; while the fourth (4) relates to the social viewpoint of the age—the interrelation of society and the individual—and the philosophy of history. Each of these trends or current attitudes is taken up, analyzed, and its bearings upon Christian truth discussed.

Beyond, however, all these tendencies of the modern mind there lies the problem of truth itself. To this problem various solutions have been proposed; the absolutist, the mysticist, the pragmatist, the vitalist, the neo-realist. Each of these appellations stands for a specifically different interpretation of truth. All of them cannot be true; none of them is wholly false. Each of them has some relation for or against Christianity. What are these elements of favoring truth or opposing error? The second half of the volume before us is devoted to detailed answers to this question. The discussion of the answers manifests wide reading, keen analysis, remarkable insight, just discrimination, and an independence of judgment. The work deserves the serious attention of students of philosophy and apologetics.

With not a few statements a critical reader may find himself at variance. For instance, at page 39 we note: "the law of minimal change in the effect of a stimulus upon sensation." Of course there is no such "law". At best the minimal changes in the effect are vague and varying. Again, it is somewhat excessive to speak of mathematics as "the one certain constructive side of the mind" (p. 31). Any logical process, inductive or deductive, which proceeds from true premises, whether in physics or metaphysics, results in certitude. There is no sufficient justification for giving mathematics the primacy of certainty. Rather does that honor belong to logic,

or, as Aristotle held, to metaphysics. These, however, and other such that might easily be noted are the lesser defects in a work that possesses many excellences to commend it.

HISTORY OF THE CATHOLIC CHURCH FROM THE RENAISSANCE TO THE FRENCH REVOLUTION. By Dr. James MacCaffrey, Professor at Maynooth, Ireland. Vol. I, pp. 438; Vol. II, pp. 484. B. Herder, London and St. Louis. 1915.

In a preceding work of almost equal compass with the present one, Dr. MacCaffrey sketched the main outlines of the Church's history during the nineteenth century. In the two volumes at hand he surveys the historical field from the beginnings of the Renaissance down to the second half of the eighteenth century. The two works, therefore, taken together will be found to contain a very fair outline of Church history from the outgoing of the Middle Ages to the dawn of the twentieth century, while they provide for the student a highly serviceable companion to expand the corresponding period narrated in briefer outline in the author's manual of Church history for the use of schools and colleges. Professor MacCaffrey therefore has gone far toward constructing a graded series of books that only awaits the development of a work similar to the present one that shall treat of the early and medieval Church, and thus be in the hands of students an excellent introduction to the entire history of Christianity.

It need hardly be said that in the volumes before us the author has essayed a task very much more difficult than that which he completed with such notable success in the work alluded to above. The events narrated in the former undertaking lay closer to hand and were relatively of a simpler character and so demanded much less research in order to manifest their origin and consequences. Contrariwise with the times and the doings of peoples prior to the Reformation. The causes that brought about the vast upheaval of the sixteenth century are of course sufficiently obvious, and are easily classified as religious, intellectual, including moral and social, or rather political. To discern these agencies in their actual functioning, to discover their interplay, to bring to light their results and that in the various nationalities—all this calls for profound insight, judicious discrimination, and an impartial sense of justice. It is not overstating things to say that these qualities, in proportion to the compass of the work, stand out in the present narrative. The causes that brought about the Reformation are clearly traced. The progress of the movement inaugurated by Luther in Germany, modified in Switzerland by Zwingli, propagated in the Northern countries by physical

violence, by Calvin in France and the Low Countries—these salient outlines are luminously set forth in the first volume. Here too is given a succinct exposition of the counter-Reformation—the Council of Trent and the activities of the Popes and those of the religious Orders; the propagation of Catholic missions. Here likewise come in the controversies of the theological schools; while the political and intellectual results of the Reformation are made manifest in the brood of heresies, Gallicanism, Febronianism, Jansenism, Quietism, and the rest; and its still more radical effects are shown in the spread of rationalism, the multiplication of sects, the growth of secret societies, the suppression of the Society of Jesus.

The second, which is also the larger of the two volumes, is taken up entirely with the Reformation in Great Britain, the major part being devoted to the religious revolution forced upon Ireland and the unceasing persecution of its down-trodden but faithful people. The foregoing summary of contents may suffice to direct the interested reader to the work itself. The various chapters are introduced by references to sources and cognate literature. On the whole the work is clearly and interestingly if not vividly written, and as regards matter, method, and style worthy of the great ecclesiastical institution from which it emanates.

PRAGMATISM AND THE PROBLEM OF THE IDEA. By the Rev. John T. Driscoll, S.T.L. Longmans, Green & Co., New York. 1915. Pp. 301.

Pragmatism is not a dead issue, but rather a living problem with which the present age is called upon to grapple. In America no other system of philosophy has become so popular and so widely diffused as this strange theory, which readily surrenders all the claims so stoutly maintained by the metaphysicians of old. Perhaps this is the chief reason why it appeals so strongly to the modern mind, which is inclined to be careless about the interests of objective truth, but much concerned about its own appreciation and interpretation of the reality presented to its perceptions. Its popularity in America in particular, however, is accounted for by the strong emphasis it places on the volitional element, a feature which is bound to win favor with a practical and active people. The man of action shapes and fashions his environments according to his plans; he stamps everything he touches with the imprint of his own personality; he rests not until he has molded circumstances to suit his purposes. This temper cannot fail to influence his philosophical tastes and preferences. An interpretation of reality which makes the will supreme, subordinates truth to volition, and proclaims that the ob-

jective world is cast in the mold of our ideas, must have for him an almost irresistible fascination, which may easily override the objections of his calmer and soberer judgment.

The principal merit of the present volume lies in the fact that it clearly brings out this seductive element lurking in Pragmatism, which its exponents most assiduously try to disguise. As a flaw in a gem can only be detected by careful focusing of the light, so it requires concentration of thought to discover the proton pseudos of a philosophical system. Once this has been disclosed, the way for a successful refutation is prepared. The author rightly claims that the most vulnerable part of Pragmatism is the mistaken and distorted notion of the idea on which it is built up. Without great difficulty he demolishes the pragmatist pretensions by establishing the true character and the representative force of the idea. Against Royce he proves conclusively that the idea is an intellectual, and not a volitional, process, and that the former's construction of the object of the idea as embodying a purpose to be realized is utterly erroneous and untenable. This point being gained, the claims of Pragmatism lose their foundation and collapse in themselves. After this central attack which strikes at the very heart of Pragmatism, the author reviews the various forms it has assumed. We become acquainted with the empirical pragmatism of William James and Prof. Dewey, the metaphysical or absolute pragmatism of Josiah Royce, the Humanism of Prof. Schiller, and lastly the Creative Evolution of Henri Bergson. Special credit is due to the author for having unmistakably shown the close relationship and fundamental identity between Bergsonianism and Pragmatism, which to many may, at first blush, seem somewhat surprising; however, the preponderance of the volitional element and the contempt for the intellect, common to both systems, would immediately suggest this kinship to the close observer.

The parts of the work which are devoted to the dissection of the different phases of Pragmatism are masterpieces of keen and searching analysis, that is not baffled by the glittering of a diction devised to mislead and to obscure the true meaning of words by a judicious setting and a false play of colors; for, Royce, as well as Bergson, is a wizard of words and, by the charm of language and illustration, invests whatever he chooses to state with an insidious air of plausibility. The words of these philosophers are frequently quoted, leaving no doubt that the author has really grasped and fairly and frankly rendered their respective opinions, and at the same time illustrating how perplexing it is to disengage the genuine sense from their peculiar phraseology and to reduce it to terms of everyday speech. But this is a common fault of all subjectivist philosophers, who habitually wrench words from their accepted uses, to adapt them to

modes of thought diametrically opposed to the experiences of mankind.

A final chapter contrasts the soundness of Scholasticism with the airy speculations of Pragmatism, and it is not difficult to decide on which side the balance inclines.

The volume constitutes a noteworthy contribution to the literature of philosophy. The author is an able champion of truth and possesses the rare faculty of presenting his subject in an attractive and striking manner. Every page bears the earmarks of wide reading and gives evidence of penetrating criticism. The book will help to dispel the false glamor in which Pragmatism has become enwrapped, and may bring many an earnest seeker after the truth back to a sound philosophy. C. B.

BREVIS CURSUS PHILOSOPHIAE. Auctore A. Lechert, M.D.A., S.Th. et J.U.D. Desclee & Socii, Romae. Vol. I, pp. 302; Vol. II, pp. 375; Vol. III, pp. 335. 1915. (May also be had from the Very Rev. A. Lechert, M.D.A., 880 Brunswick Avenue, Trenton, N. J.)

There is at present no dearth of excellent manuals of scholastic philosophy; yet we would not say that there was not room for another one, provided it presented some individual features which save it from being a more or less exact duplicate and copy of what exists already. Substantially the matter of our Catholic philosophy has become fixed and crystallized so that there exists little or no scope for originality or even individuality in that direction. In fact, the impersonality and objectivity of scholastic philosophy partake of the majestic and impressive immutability of our faith; there is something sublime and reassuring about it. In the manner of the exposition, however, there is ample opportunity for the infusion of the personal element and a great demand for the individual touch. Something of this sort we find in the three volumes which we owe to the indefatigable pen of the learned and experienced author of this *Brevis Cursus Philosophiae.*

What strikes the reviewer as a very happy departure from the customary mode of presentation is the consistent application of the catechetical method to the vast domain of philosophy. Every teacher will tell us that, not only in religion, but in all departments of human knowledge, no method is better adapted to the needs of beginners and none insures more gratifying results. Wherever precision and accuracy are of primary importance, there the questionary method will be the safest to follow. The question, if at all well formulated, will have the effect of focusing the attention of the pupil and of concentrating the light on a definite portion of the field of vision.

It is this particular feature which commends the new manual to our favorable consideration. The author avowedly writes for tyros in philosophy, and he places in their hands a book which they will have no difficulty to understand. The difficulties arising from the linguistic medium of a foreign idiom have been reduced to a minimum, as the Latin of the author is of the simplest kind, reading very easily, yet withal flowing smoothly. Students do not look in their text-books for depth or exhaustiveness, which only serve to bewilder the novice; they look for clearness of statement and lucidity of expression and are content if, at the outset, they are familiarized with the essentials of the branch they must study. When we say that the work under review meets these requirements, we at the same time suggest its necessary limitations. But, after all, a class book should first answer the needs of the student and appeal to his tastes.

C. B.

SELECTIONS FROM THE SCOTTISH PHILOSOPHY OF COMMON SENSE. Edited by G. A. Johnston, M.A., Lecturer in Moral Philosophy in the University of Glasgow. Chicago and London: The Open Court Publishing Co. 1915. Pp. 274.

Students of philosophy will usually prefer to have the systems and opinions of the great leaders of thought placed before them in the original text rather than in the digests or transcripts furnished them by writers of manuals on the history of philosophy. The Open Court series of philosophical classics makes therefore a special claim on the attention of those who are interested in this department of knowledge. The scope of the series does not embrace the complete works of the great thinkers, but only such portions as will suffice to introduce the reader to their special viewpoints and characteristic opinions. And so in the volume before us, besides a helpful preface by the editor, we find the introduction to the Philosophy of Common Sense by Thomas Reid, the real founder of the Scottish School. The text of Reid occupies about two-thirds of the book, the remainder being taken up with the excerpts from the works of the less influential followers, Adam Ferguson, James Beattie, and Dugald Stewart.

Philosophical thinking in America was in earlier times largely contributed by the Scottish school, and in more recent times the influence of the "common sense" trend of speculation was considerably extended through President McCosh of Princeton, who, if not the profoundest, was one of the sanest thinkers this country has produced. The weakness of the "common sense" point of view is its appeal to an instinct or feeling, even though that impulse be called

rational or intellectual, as the criterion of truth. If the intellect does not (or cannot) reflectively perceive the final grounds of its judgments, it gives its assent blindly and in so far is impelled to a non-rational surrender to the object, and consequently its judgment being blind is no judgment at all. Notwithstanding this radical defect in the system, its adherents, and especially Thomas Reid, are Scottishly shrewd and canny. They have penetration and insight. They say many wise and prudent things, things worth attending to and holding fast. The pity is that the influence of the school has waned in English philosophy and has yielded place to a vague idealistic or materialistic monism. The student will lose nothing by perusing the chapters from Reid, and even from Dugald Stewart, contained in the present neat little volume.

Literary Chat.

The problem of unemployment, like that of poverty, of which, indeed, it is one of the leading constituents, is always with us. The time has gone by when the problem can be ignored, as has been too long the case, or set aside as the inevitable consequence of laziness or inefficiency. People are waking up to the fact that unemployment is the result not so much of individual causes and the shiftlessness of "won't-works" as of automatic activities of our present industrial organization. The problem has called into being the American Association on Unemployment, which has held two national conferences on the subject. The reports of investigations of the second conference held in Philadelphia last year (28-29 December) have recently been issued in the *American Labor Legislation Review* (New York, June, 1915). It is a most instructive study embodying the results of much intensive expert investigation into conditions, causes, and remedies.

The remedies proposed are summed up under four headings: 1. Establishment of public employment exchanges; 2. Systematic distribution of public works; 3. Regularization of industry; 4. Unemployment insurance. These constitute "the practical program", outlined by the editor, Mr. John B. Andrews, who further suggests such helpful policies as encouragement of industrial training, agricultural revival, constructive immigration measures, exclusion of child labor, reduction of excessive working hours, constructive care of the unemployable. Obviously these measures commend themselves to common sense, but the reduction of them to practice calls for much experience as well as economic prudence. At any rate the clergy who are interested, as they should be, in the perplexing problems of unemployment will do well to take note of the information and suggestions contained in this brochure.

One reads so much of "scientific management" of industries, and the resulting increased "efficiency" both of labor and machinery, that one hardly pauses to inquire what precisely is covered by this economic terminology. The wealth of industrial facts and activities to which the terms relate will be found to be greater and more interesting than one might suppose until the whole subject is seen unfolded historically and critically in such a monograph as has recently come from the pen of Dr. Horace Drury, Instructor in Economics and Sociology at the Ohio State University, under the title *Scien-*

tific Management (Studies in Economics, etc., No. 157, Columbia University Press, Longmans, Green and Co., New York).

Devas's *Manual of Political Economy* in the Stonyhurst Philosophical Series still remains unsurpassed as an introduction to that branch of knowledge; though the text-book by Fr. Burke, S.J., possesses special merits, seeing that it takes more account of American conditions. Those who use Devas will find a Synopsis of the Manual recently made by Fr. Hugo, of the English Dominican Province, a useful addition. The pamphlet contains barely fifty pages of text and consequently is simply a brief outline. Nevertheless it may prove serviceable as a time-saver. (London: Washbourne.)

Father F. M. Lynk, S.V.D., presents in a new variation the inexhaustible theme of the Lord's Prayer (*The Lord's Prayer.* Mission Press, S.V.D., Techny, Ill. 1915). He has endeavored to attune its heavenly harmonies to the ears of the little ones; and, we may add, he has succeeded well. He strikes a note that is sure to go to the heart and to awaken pious echoes in the breast of the reader. The booklet is profusely and artistically illustrated and will make a most appropriate and acceptable gift for parish school graduates.

Another small volume from the same press deals with the life and missionary labors of Father Richard Henle, S.V.D., who fell a victim to the Chinese uprising in 1897. The earthly career of the martyred priest was filled with many edifying incidents, and one cannot linger over the pages of this simple biography without feeling a wave of religious enthusiasm sweep through one's heart. Such inspiring examples will do more than anything else to arouse the apostolic spirit in the Catholic youth of America. The Society of the Divine Word is to be commended for its untiring literary activity and the good work it is doing in this line. (*Life of Father Richard Henle, S.V.D.* Techny, Ill.)

Our eyes are turned toward the East, where nations that seem to have been asleep for centuries are beginning to bestir themselves. Through the veins of the huge Chinese giant a new life is pulsating and he is reaching out to come into living contact with our world. Hence we become interested in the characteristic civilization, culture, and world-view of the Celestials. Paul Carus has engaged in the meritorious work of familiarizing us with the Chinese world-conception and ethical views, through the pleasant medium of a drama that centres about the life of China's great philosopher and moralist, Confucius (*K'ung Fu Tze.* A Dramatic Poem. The Open Court Publishing Co., Chicago. 1915). He is splendidly equipped for this task, being well versed in Oriental lore, nor lacking the finer graces of literary composition. We learn that the Chinese are an ethical nation and conspicuous for the social virtues of thrift, temperance, honesty, loyalty, and respect for authority. A better understanding of the good points of other races will promote among men the sentiment of universal brotherhood and make for mutual tolerance.

To the historian nothing is more disconcerting than the dearth of documentary evidence concerning the subjects about which he wishes to write. More care should be devoted to the preservation of important documents, in order to facilitate the task of the future historian, and to ensure a correct verdict of posterity about our own times. Thus, M. de Lestrange was well advised when he undertook to gather the various materials bearing on the religious situation in France during the war (*La Question Religieuse en France pendant la Guerre de 1914.* Documents. P. Lethielleux, Paris). This collection will in course of time become an extremely valuable mine of information for the historian. Reluctantly we glean from its pages that irreligious rancor has not abated much in France, even under the stress and strain of a terrible war.

The study of Patrology is coming into its own. Manuals treating of this branch of theological science are multiplying and increasing in usefulness. To the number of those already existing a new one of superior merit has been added (*Istituzioni di Patrologia ad uso delle Scuole Teologiche.* Sac. Dott. Ubaldo Mannucci. Tipografia Poliglotta Vaticana, Roma. 1915). The author enjoys a high reputation for ripe scholarship and earnest historical research, both of which qualities are reflected in his work.

We had occasion recently in these pages to mention a study of the works of Bl. John Ruysbroeck, a study which, though written by an author who, we believe, is not a Catholic, Miss Underhill, nevertheless reflects truly the mind and spirit of the great contemplative. It is a pleasure here and now to recommend a translation of the *Gradus Amoris,* Love's Gradatory, by Mother Jerome. The booklet, which appears in the Angelus series, contains a sketch of Bl. John Ruysbroeck's life, prefacing the translation of the opuscule. In beautiful language that mirrors depths of spiritual contemplation, the little treatise makes plain the steps by which the soul ascends to union with Love supreme. Needless to say, the work is a spiritual classic, doctrinally sound and eminently practical. The neatly-made little volume wins its way into the booklover's heart. It will slip no less easily into his pocket, and he will want to give it to his friends who appreciate the things of the soul. (New York, Benziger Brothers.)

Another charming booklet whose theme and manner of speech no less than its outward appearance should win for it a hearing, is *Memorials of Robert Hugh Benson.* The story of the life of the illustrious writer is briefly but sympathetically told by Blanche Warre Cornish; an account of the Cambridge Apostolate is given by Shane Leslie, and some anecdotes of Hugh Benson are recounted by Richard Howden. The whole is a reflection of the *vie intime* of a great literary artist and a worthy priest. The little volume is well illustrated with attractive photographs and makes an acceptable gift book (New York, P. J. Kenedy & Sons).

Still another little volume that carries its own happy message to the pastor and the lambs is entitled *Shall I be a Daily Communicant?* by Fr. Francis Cassilly, S.J. It is a "chat with young people" that should bring and hold Catholic youth to the salutary practices of daily Communion. The booklet may be had in paper or cloth at very reasonable rates from the Loyola University Press, Chicago, Ills.

Father F. Cassilly, S.J., has a happy way of captivating the attention and winning the good-will of young people. The appeal is a strong and tender one, based on solid theological arguments; it avoids the provoking exaggerations and inaccuracies in which some writers on the same subject have indulged through misguided zeal. The excellent booklet should be put in many youthful hands, for it deserves the widest possible circulation and will produce untold good.

That Father Cassilly knows how to speak both to the mind and heart of the young is further proved by his other small volume on vocation, bearing the title *What Shall I Be?* The two little books, though treating of different themes, have this in common that the effect of daily Communion is apt to induce serious thoughts on vocation, and to lead to a more generous self-oblation and to a closer following of Christ's footsteps. (America Press, New York.)

Number one of the "Teresian Pamphlets, devoted to the cause of the Catholic Church in America", is entitled *The Lay Apostolate,* by M. A. Malloy, A.M., Ph.D. It is issued from the College of St. Teresa, Winona, Minn. The writer makes a stirring appeal to the Catholic laity to rise politically and socially in defence of the Catholic cause. The pamphlet is neatly made and

invites reading. It should have a wide circulation amongst clergy and people. Perhaps the tone is a bit too vehement and the laity are "handled without gloves". It may well be that the fault is not so much with the laity that they are not more zealous as regards the general interests of the Church. Usually they follow where and as their clerical leaders march. *Qualis rex, talis grex—qualis sacerdos, talis populus.*

Since the brochure is numbered as first of a series, the author probably has in mind some more definite suggestions as to special work and programs for the lay apostolate. The future numbers of the series will doubtless be welcomed and they will react upon the present issue to make it a still more potent stimulus to zeal and efficiency.

The Franciscan Sisters of St. Rose Convent, La Crosse, Wis., have succeeded in compiling an excellent text-book of History of the United States for Catholic Schools. It is a revised and enlarged edition of *American History Briefly Told,* which was published some years ago by the same community of religious teachers. The book has passed the test of approval by practical experience in its use as a school-book. The matter is presented in succinct form, is up-to-date, including the Pontificate of Benedict XV and the European War, and is well printed and illustrated by a Chicago firm of standing. (Scott, Foresman and Co.) Teachers who look for a good summary of American History, including Catholic activities, will not be disappointed in this volume. There is a brief foreword which gives suggestive notes to the teacher and indicates an efficient method of teaching history in the parish school.

Father Martindale, S.J., has written a second volume of his series "In God's Army" entitled *Commanders-in-Chief.* The two commanders are St. Ignatius Loyola and St. Francis Xavier. The object of the little book is not so much to furnish a new biography as rather to outline some of the prominent figures of the Society of Jesus so as to make their characters stand out intelligibly within a very brief compass. Like the previous sketches in which the author pictured for us St. Aloysius Gonzaga, St. Stanislaus Kostka, and St. John Berchmans, the two "Commanders-in-Chief" are here studied from the point of view of courage and activity in the service of Christ. A third volume, to appear later, is *Captains of Christ.* Fr. Martindale's style is out of the common. It radiates living energy, and one has to fill in an occasional ellipsis by way of interpreting the author's meaning, where he uses apostrophe instead of plain writing. (Benziger Bros.)

All Hallows' Manual, 1914-1915 (Browne & Nolan, Dublin), presents its usual series of attractive sketches, well illustrated and informing, regarding the activities of the noted Irish College of All Hallows. There is the customary Chapter of Days, the College Memorabilia, Letters from alumni abroad and in the mission fields, the doings of the Societies of the College, here and there a literary gem from Dr. O'Mahony, together with the usual catalogue and prospectus. The editor deprecates all odious partisanship in the present war, and finds justification for the action of Irishmen who have taken voluntary part in the conflict by enlisting in the English army. That is fair enough, but it is unnecessary to disparage the German attitude. Patriotism is a virtue because it implies love of country; it does not mean either hatred or detraction of an enemy who feels that he is forced to assert his own patriotism. It is by no means true that the treatment of Belgium implies hostility of Germany to the Catholic Church. Catholics in Germany enjoy greater liberty in the exercise of their religion and Catholic education than they do in England, France, Russia, or even in the United States.

The schools of the Venerable Don John Bosco have produced ripe fruits for religion in the youth under his care, and not a few have left a permanent record of a remarkable degree of sanctity. Among these was a young lad who

died at the age of fifteen, after having spent three years in the institution of the saintly founder, who was moved to write this biographical sketch of Domenico Savio. Bishop Casartelli in his introduction to the book draws a sort of parallel between the late Sovereign Pontiff Pius X as a little boy and young Domenico Savio. Domenico in some way foreshadowed the future activity of Pius as the Pope of the Blessed Eucharist, for he was admitted to First Holy Communion at the age of seven and thereafter remained a daily communicant. This feature of the life of the saintly boy makes him as it were a special model for the youth of our time, just as St. Aloysius has been in the past. (B. Herder.)

Fourteen Eucharistic Tridua (B. Herder), by Fr. Lambert Nolle, O.S.B., answers the need of a series of preparatory exercises by which frequent communicants, and especially children exposed to thoughtlessness and distractions, are brought to a realization of the sublime dignity of the Blessed Eucharist. Indeed, these exercises are meant chiefly for children who have been instructed in the primary truths of the Catholic faith and the essential requisites for the reception of Holy Communion. For the latter it is desirable to have a sort of brief retreat several times a year, so as to move them to becoming recollection and the making of devout resolutions. The exercises here presented are suitable for different ages of children. They consist of seven elementary lessons, and of fourteen presentations of scenes from the Bible accompanied by reflections that appeal to the imagination. Grown people might use them with equal profit to reverence and as a safeguard against routine in the preparation for Holy Communion.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

LOVE'S GRADATORY. By Blessed John Ruysbroeck. Translated, with Preface, by Mother St. Jerome. (*The Angelus Series.*) Benziger Bros., New York, Cincinnati, Chicago. 1915. Pp. 168.

LE GUIDE SPIRITUEL ou le Miroir des Ames Religieuses. Par le Bx. Louis de Blois. Traduit par M. l'Abbé F. de Lamennais. Précédé d'une Préface du traducteur. Nouvelle édition suivie des Maximes Spirituelles de Saint Jean de la Croix. Pierre Téqui, Paris (Librairie St. Michel, 207 Tremont St., Boston, Mass.). 1915. Pp. xvii-184. Prix, 1 *fr.*

GUIDE IN THE WAYS OF DIVINE LOVE. By Abbé Granger, Canon of Bayeux. Benziger Bros., New York. 1915. Pp. 61. Price, $0.25 *net.*

WHY CATHOLICS HONOR MARY. By the Rev. Joseph H. Stewart, author of *The Greater Eve.* Benziger Bros., New York. 1915. Pp. 47. Price, $0.15 *net.*

OUR LORD'S LAST WILL AND TESTAMENT. By the Rev. Herman Fischer, S.V.D. Adapted for America according to the third German and the first English edition by E. Ruf. Mission Press S.V.D., Techny, Ill. 1915. Pp. 236. Price, $0.60.

THE CALL OF CHRIST. An Appeal to the Youth of America to help spread the Gospel in Heathen Lands. By the Rev. Herman J. Fischer, S.V.D. Mission Press S.V.D., Techny, Ill. Pp. 56. Price, $0.05.

THE PRACTICE OF MENTAL PRAYER. By Father René de Maumigny, S.J. Second Treatise: Extraordinary Prayer. Translated from the fourth edition with the author's corrections and additions. Translation revised by Father Elder Mullan, S.J. P. J. Kenedy & Sons, New York. 1915. Pp. 293. Price, $1.25; postage extra.

FOURTEEN EUCHARISTIC TRIDUA, BASED ON BIBLICAL TOPICS. For Catechists and Lay People. By Lambert Nolle, O.S.B. B. Herder, St. Louis. Pp. 258. Price, $1.00.

THE LIFE OF DOMINIC SAVIO (whose cause for Beatification and Canonization was introduced 11 February, 1914). Translated from the original work of the Venerable Servant of God, John Bosco. With a Preface by His Lordship Bishop Casartelli, Bishop of Salford. Salesian Press, Surrey Lane, Battersea, London; B. Herder, St. Louis. 1915. Pp. 129. Price, $0.60.

HISTORICAL.

IN GOD'S ARMY. I. Commanders-in-Chief: St. Ignatius Loyola, St. Francis Xavier. By. C. C. Martindale, S.J., author of *Christ's Cadets: St. Aloysius Gonzaga, St. Stanislaus Kostka, St. John Berchmans.* (*Stella Maris Series.* Edited by the Rev. Edmund Lester, S.J.) Benziger Bros., New York. 1915. Pp. 192.

THE WAR AND THE PROPHETS. Notes on Certain Popular Predictions Current in this Latter Age. By Herbert Thurston, S.J. P. J. Kenedy & Sons, New York. 1915. Pp. xi-190. Price, $1.00; $1.10 *postpaid.*

CONSIGNES DE GUERRE. Par Monseigneur Tissier, Évêque de Chalôns. Sur le Front. Pierre Téqui, Paris (Librairie St. Michel, 207 Tremont St., Boston, Mass.). 1915. Pp. 430. Prix, 3 *fr.* 50.

MEMORIALS OF ROBERT HUGH BENSON. 1. By Blanche Warre Cornish. 2. By Shane Leslie, and Other of His Friends. P. J. Kenedy & Sons, New York. Pp. 96. Price, $0.75; postage extra.

ROBERT HUGH BENSON. An Appreciation by Olive Katharine Parr. With a Portrait. B. Herder, St. Louis; Hutchinson & Co., London. Pp. 124. Price, $0.90.

PHILOSOPHICAL.

DE LA CONNAISSANCE DE L'AME. Par A. Gratry, Prêtre de l'Oratoire, Professeur en Sorbonne et Membre de l'Académie Française. 2 vols. Septième édition. Pierre Téqui, Paris. 1915. Pp. xl-362 et 439. Prix, 7 *fr.* 50.

A SYNOPSIS OF DEVAS' POLITICAL ECONOMY. Edited by C. D. Hugo, of the English Dominican Province. R. & T. W. shbourne, London; Benziger Bros., New York. 1915. Pp. 63. Price, $0.20 *net.*

UNEMPLOYMENT. Second National Conference and Reports of Investigations. Supplemental Bibliography. American Labor Legislation Review, New York. (Vol. V, No. 2, June, 1915.) Pp. 464. Price, $1.00.

SCIENTIFIC MANAGEMENT. A History and Criticism. By Horace Bookwalter Drury, Ph.D., Instructor in Economics and Sociology, Ohio State University. (*Studies in History, Economics and Public Law.* Vol. 65, No. 2.) Columbia University, New York. Pp. 222. Price, $1.75.

RAILWAY PROBLEMS IN CHINA. By Mongton Chih Hsu, Ph.D. (*Studies in History, Economics and Public Law.* Vol. 66, No. 2.) Columbia University, New York. Pp. 184. Price, $1.50.

THE RECOGNITION POLICY OF THE UNITED STATES. By Julius Goebel, Jr., Ph.D., University Fellow in International Law. (*Studies in History, Economics and Public Law.* Vol. 66, No. 1.) Columbia University, New York. Pp. 222. Price, $2.00.